ELEVEN YEARS
OF CONTINUOUS
RESCUE WORK

Luke 8:45-46; Jer. 7:10-11

by

MRS. M. L. LANDIS

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Landis, Mrs Mary Litchard (Brunner)

Beginning of
The Beulah Anchorage

A Home to Rescue Homeless and Fallen Girls and Women

417 SOUTH FIFTH STREET, READING, PENNSYLVANIA

Isa. 1:18—Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Rev. 21:7—He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

St. John 8:11—And Jesus said unto her, neither do I condemn thee; go, and sin no more.

Matt. 25:45—Inasmuch as ye did it not unto the least of these, ye did it not to me.

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Copyright October 1920
by
MRS. M. L. LANDIS
Founder and President

Hitherto hath the Lord helped us.

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To the Dear Charity Friends
of Reading, Pa.,
and All Others
This Book is Affectionately Dedicated
by the Author.
May Influence Always be in Favor
of the
Highest Standard of Christian
Character.

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Published by the Founder and President of
The Beulah Anchorage Home

MRS. M. L. LANDIS

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MRS. M. L. LANDIS, the Founder and President
1907

Being enriched in everything, to all bountifulness, which causeth through us thanksgiving to God.—2 Cor. 9:11.

Matter of Fact and Common Sense

A Rational Demonstration

THE Beulah Anchorage Rescue Home was founded and established as an institution for homeless and fallen girls and women with a capacity of 60, and cared for more than 1,250 girls and women. Got it on an institutional plan and system and running order all to glorify God in redeeming the lost, and a sketch of the nine-year prison rescue work.

Illustrated with Portraits

"He that has pity upon the poor lendeth unto the Lord, and that he has given will he pay him again." Prov. 18:17.

INTRODUCTION

IN religious matters we easily run into the extreme; nothing is more common than to see people embracing one error under the plausible pretence of avoiding another.

Many, through fear of infidelity during the night of ignorance and storm of passion, run against the wild rocks of superstition and enthusiasm, and frequently do it with such FORCE that they make shipwreck of the faith and have little of Godliness left, except a few broken pieces of its form; numbers, to shun that fatal error, steer quite a contrary course, supposing themselves guided by the compass of reason, when they only follow that of prejudice. With equal violence they dash their speculative brains against the opposite rocks of design and profaneness, disregarding appeal to common sense.

The person and work of our Lord Jesus Christ as God mediator, or God in Christ, reconciling the world to Himself, is the grand peculiarity of the Bible. Humility makes men like angels; pride makes angels to become devils—consider this, "God will hold one accountable for words and actions that would tend to hinder or discourage another. When one tantalizes and persecutes God's humble follower, he is doing it to God; when he mocks and scorns at His own true one, he is mocking at God. Be not deceived, God is not mocked; for whatsoever one soweth that shall they also reap. Gal. 6:7. "Inasmuch as ye have done it unto one of the least of these, my brethren (or sisters), ye have done it unto me."

—Fletcher's Appeal.

PREFACE

THIS Book is the result of experience, "observation" and heart-to-heart talks by the author. Eleven years' work of the institution, "The Beulah Anchorage Rescue Home," with many whose hopes and lives have been blighted because of the existing evil. Wayward, unfortunate and homeless girls and women that stood in NEED of a HOME—"to be rescued," to return to their reputation and character ONCE MORE.

MRS. M. L. LANDIS.

Means of Progress

Ye pompous sons reason idolized
And vilified at once; of reason dead,
Then defied, as monarchs were of old.
Wrong not the Christian, think not reason yours,
'Tis reason our great Master holds so dear,
'Tis reason's injured rights His wrath resents,
'Tis reason's voice obey'd His glorious crown.
To give lost reason life, He pour'd His own;
Believe and show the reason of a man;
Believe and taste the pleasure of a God;
Through reason's wounds alone Thy faith can die.

—Night Thoughts, Young.

"The Son of man cometh; seek and save that which was lost." Luke 19:18.

REV. S. B. GOFF
Evangelist
Ocean Grove, New Jersey

PART ONE

THE BLOOD OF CHRIST

SERMON BY REV. S. B. GOFF, OF OCEAN GROVE, N. J.

Scripture Lesson: "And to Jesus the mediator of the new covenant and to the blood of sprinkling that speakth better things than that of Abel."—Hebrews 12:14.

The Book of Hebrews was written to the Jewish converts to Christianity. A number of these Christians were looking backward and were in danger of losing out, and this great, majestic Book of Hebrews was written to these backward looking Christians to tell the superiority of Christianity over Judaism; to tell how much better the new life is than the old. The key word to the book is the word "Better." You will find these comparisons all the way through the book. The comparison in this text is between the blood of Abel and the blood of Christ. For homiletic purposes, let us take the suggestion of the comparison of the blood of Christ with the blood of Abel.

In the Garden of Eden, in the fall of man, we have an account and record of the origin and beginning of sin, of the awful tragedy of man's sin, that, as a free moral agent, he deliberately chose to violate God's will and brought sin into the world. Man did not have to sin, but man chose to sin. There we see the beginning of this awful break, this awful wrench, and here, in the death of Abel, we see sin expressing itself in the human race. We see sin beginning to work its way out, and oh, how it makes that awful feeling of horror come over us as we remember that it was in the attempt to worship, Satan came as an angel of light. Abel brought an offering of the first of his flock and Cain brought of the fruit of the ground. We find Abel's offering was acceptable, because it was offered in faith, while Cain's offering was not acceptable. You know how jealousy came into the heart of the older brother, his counte-

nance fell and he became very angry. God came to him and said, "Why art thou wroth and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" One day Cain went out into the field with his younger brother and he rose up against him and slew him.

There lies the silent figure of the dead brother, with the blood oozing out on the soil. Cain leaves his brother there and runs and hides himself, just like his parents. Sin makes people hide in shame, fear, cowardice and timidity. God said, "Cain, what hast thou done? Where is thy brother?" Cain answered, "Am I my brother's keeper?" God said, "The voice of thy brother's blood crieth unto me from the ground."

As we look upon the crimson blood of this dead brother, it crieth from the ground, and let us hear its message.

First:—The blood of Abel speaks of jealousy, of that ignoble passion, that green-eyed monster, that envious, greedy, selfish, get-even spirit, that is the cause of so much destruction in the individual life, the home life, the church life and the community life. There was Saul, jealous of David when he heard the women singing how Saul had slain his thousands, but David his tens of thousand. There arose in his heart enmity, jealousy and hate, which finally led to suicidal death. Jealousy eats its way in the church life, in the home life and in the community life like a cancer, killing the religious life.

The blood of Abel speaks of jealousy. There was that elder brother coming in from the field and he heard music and asked, "What is that going on about?" They replied, "Thy brother has come home and thy father has killed the fatted calf and called a feat for him." This brother was so angry that his father came out and plead with him, and in his jealousy he said, "I have served you all these years and you never gave me a feast."

Jealousy, envy, suspicion and covetousness is the message of the blood of Abel, but, as we turn away from this tragedy to the Cross of Calvary, we see the blood flowing from the head, hands, side and feet of Jesus. This blood of Jesus speaks of divine cleansing.

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood,
> Lose all their guilty stains."

The blood of Christ cleanseth us from all sin—"just as I am, without one plea, but that Thy blood was shed for me." It regenerates us, makes us new creatures. When one comes to Him, though their sins be red like crimson, they become like the spotless whiteness of the snow. When I was conducting a meeting in Deven, Maryland, in our Blass class one day, a very sinful woman came to the altar to be saved. I talked and prayed with her, but she did not seem to be able to receive. Then I sang "The blood, the blood, is all my plea; hallelujah, it cleanseth me." As I sang it the light, liberty and freedom broke in joy and peace in her soul.

Second:—Again, as we see the prostrate form of the murdered brother and see the blood matting up his hair and going deeper into the soil, it speaks of a brother's revenge—it speaks of the sin of that get-even, pay-back spirit. Oh, how that spirit of unforgiveness, of lack of love, of wrath and bitterness eats like a cancer into the lives of people and is like poison in the blood. There are people in the churches who hold bitterness in their lives. While they will speak to these people, they haven't any time for them. They speak in a formal, indifferent and cynical way, but they haven't any time to spend on these folks, They have that spirit which stops the revival and quenches the Spirit. If you have any spirit of revenge in your heart for another, realize that the Holy Spirit

cannot use you and operate through you—that spirit blocks the might operating and converting power of the Holy Spirit in a campaign like this. Realize that God cannot forgive you if you do not forgive others. If you pray God to forgive you and do not forgive, you ask God not to forgive you. A woman in one of my churches told me once that she was going to stop praying the Lord's Prayer because she could not say "Forgive me my trespasses as I forgive those who trespass against me." When you harbor this spirit to pay back the one who has wronged you with his own coin and get even, it is like carrying a stick of dynamite in your pocket—it is like injecting a hypodermic of poison in your life. An Irishman had a habit of carrying his cigars around in his pocket, and every time he met a certain friend he would slap him on that pocket and knock the cigars all to pieces. One day he said he would fix his friend the next time—he would put a big stick of dynamite in his pocket. When you carry these things in your heart, you are doing just the same thing. There were two bitter enemies once and one became very ill and was dying. On his death bed, he sent for his enemy and asked him to forgive him, but he said, "Remember, if I get well, this don't count." If that were not tragedy, it would be comedy. If this spirit gets hold of a person, it will drive him down.

The blood of Abel speaks of revenge, but the blood of Christ speaks of loving pardon, divine forgiveness, divine liberty and freedom, because when the blood of Christ is applied to sin-stained souls, it not only cleanses it, but makes it as though you never sinned at all. In photography there is an acid which applied to red makes it white. When the blessed blood of Christ is applied to a sin-stained, sin-marred soul, it brings the whiteness of the snow of justification, forgiveness and pardon, because when God forgives you He makes it as though you never sinned at all. He gives you a clean record, a clean slate and a clean sheet. These sins of your past life are on the

book against you, and they will continue to torment, lash and burn you through this life, in the judgment and through an endless eternity—an endless eternity, where the worm dieth not. The blood of Jesus speaks of divine cleansing, divine forgiveness and divine pardon. Friends, what you cannot do naturally in the matter of forgiving that person who has wounded and harmed you, you can do supernaturally through the blood of Christ. What you cannot do humanly you can do divinely through the blood of Christ. It is hard to forgive, but it is divine to forgive. The whole question is—Are you willing to let the Holy Spirit, through the blood, come into your life and give you the forgiving, gracious spirit of Jesus, who, after they had scourged Him, mocked Him and spat upon Him, cried out, "Father, forgive them, for they know not what they do?" God cannot pardon you if you do not forgive others. He will give you the power and grace to forgive others. Grace means the unmerited favor which God bestows on you. If you died, you could not hope to go to heaven with that spirit of malice and revenge in your heart. Sam Holmes was in a prison in Kentucky. He had a friend named Lucien Young, who rescued many people from a sinking vessel, and for this the Governor granted his request to have Holmes pardoned. Young went to the prison and asked Holmes what he would do if he were pardoned. He said the first thing he would do would be to kill the man who testified against him and then he would kill the judge who sentenced him. He was not ready for the pardon, and Young went out and tore up the pardon.

If you hold revenge against any one, realize that the work of Christ is to repay. "Vengeance is mine; I will repay, saith the Lord." There was another man in prison, and one day a fine, noble looking man came through the prison, speaking to the men. This man was in for fifteen years, and as this gentleman reached the cell he asked him if he was sorry and

wanted to be pardoned. He replied, "What's the use?" The man passed on, and, after he had gone, the keeper told him that that was the Governor of the State and he had a pardon in his pocket for him. Then the young man cried for the Governor to come back, but it was too late. God longs to pardon you, but if you won't receive it, He can't pardon you. The price of your pardon has been paid by Jesus—

> "Jesus paid it all,
> All to Him I owe,
> Sin had left a crimson stain,
> He washed it white as snow."

As we look at the dead brother it tells us of jealousy, revenge and murder. "Thou shalt not kill." Let us remember that there are many ways you can murder people. There are sons and daughters here in Richmond tonight who are crushing the heart and life out of some dear mother. She is dying by inches, as they go farther into sin and turn the screw tighter and tighter. There are husbands in Richmond whose lives are crushing the life out of their wives. "Thou shalt not kill." You are doing this with your sinful, rebellious life. If you do this, you will have remorse, regret and sorrow all your life. Death is the absence of life, and when man sinned he broke away from life, from God, the source of life, and he brought death. This is an object lesson, and so, in the death of Abel, we see the fruit and expression of sin—the sin of God's word that "The soul that sinneth, it shall die."

Third:—The blood of Abel speaks of death and murder. "The wages of sin is death." "Why will you die?" Christ said, "I am come that you might have life," but you will not come unto Him that you might have life. As we turn from the murdered brother to the cross, we see that the blood of Jesus speaks of life—life eternal, immortal and forever, because Jesus said, "For God so loved the world that He gave

His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." To know Him is eternal life. When you receive life through Him, through His blood, it means you begin to live forever and ever through the grace of Christ. You begin to live immediately and instantly—the very minute you are born again, you begin to live forever.

A few years ago, when I was visiting in a Methodist Hospital, I saw a young girl, about sixteen years of age, who had anemia, i. e., her blood was so thin and weak that she was dying gradually. She was so weak that she could hardly sit up. The doctor said that only one thing could save her, and that was for some one to give some of their blood for her. Her dear mother offered to give her blood, but she was not in a condition to do it; so another woman in the ward offered herself, and her condition was such that she could be received. They were both taken to the operating room and placed on cots side by side, and without either taking ether the operation was performed. The arm of the woman was opened at the elbow, the artery tapped and a tube inserted, which tube was placed in the arm of the young girl. Then they began to pump the blood into the arm of the girl. The two were lying in such a position that the woman could see the roses come into the cheeks of the girl, and she could see the girl practically returning to life. When the woman had given about a quart of her blood she fainted and they stopped the flow. Sometime ago I saw that girl, and she is strong and healthy now. I went back to the hospital, after this operation had been performed, to see the woman who had given her blood for this young girl, and I said, "You look more spiritual than before." She told me of the blood transfusion and showed me her arm. I read the 55th chapter of Isaiah, "He was wounded for our transgressions, etc.," and, as I read the wonderful message of the sacrificial death and the death of Christ that cleanses from the

stains of sin, from jealousy, revenge and death, the Holy Spirit came in wonderful, mighty, convicting power.

Tonight the Holy Spirit is speaking to many hearts here, who have been holding jealousy, revenge and even murderous feelings in their hearts. Jesus wants you to come and receive this cleansing blood tonight.

HUMILITY

Do I really want to grow? Do I hunger and thirst after righteousness? Do I take pains for this self-cultivation? Do I most constantly and seriously attend all the means of grace, public as well as private and week-days as well as Sabbath days? Do I constantly and devoutly read and study the Holy Scriptures, not allowing other books to supplant the Bible? And do I search them to be made more holy? Do I court the society of the more established and spiritual members of the family of God? Do I set apart special times for self-examination, humiliation and prayer? Am I improved and made more holy and spiritual by my afflictions, disappointments and vexations? Reader, I beseech you, bring yourself to this touchstone. You cannot progress unless you are anxious to do so and use the means.

II Cor. 6:18 And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Means of Obedience

As Thou, oh Father, delightest not in the death of a sinner, much less in the destruction of a believer, grant, through Jesus Christ, the power of Thy Holy Spirit to follow the directions laid down in this book. Impress all that read more and more deeply with the necessity of progress in the divine life. Enlighten each to understand its true nature. Bless to all the use of appropriate means for growth in grace. Help us, like the blessed one Paul, to forget the things that are behind and press the mark for the prize of our high calling in Christ Jesus. "Search the Scriptures; they are they which testify of me." John 5:39.

And ye shall know the truth, and the truth shall make you free. John 8:32.

REV. H. W. WEAVER

Our dear Rev. H. W. Weaver, asleep in Jesus in the year of our Lord 1920. In her bereavement and loss may his dear wife ever remember that they will soon meet in the promised home eternal in glory forever.

A LETTER BY REV. HORACE WEAVER

Dear Friend:—

In the province of our kind Heavenly Father, a movement was inaugurated in 1907 in our city for the establishment of a rescue home for unfortunate girls and women. It resulted in the purchase of the fine large dwelling at No. 417 South Fifth Street.

The need of such an institution has been keenly felt by many of the best people of Reading, and we feel that the Beulah Anchorage is meeting this need.

The institution is strictly undenominational and is open to all unfortunate girls and women.

Religious services are conducted every Lord's day afternoon and are in charge of the ministers of the various denominations of our city.

The Home as yet has no endowment, but is supported entirely by contributions from friends of the institution and one thousand dollars State appropriation for two years (five hundred per year). These contributions are inadequate to meet the constantly growing needs; and after much thought and prayer we have decided to inaugurate a new system by which we hope to meet the running expenses and get the needed building fund.

We kindly ask you to lend a hand, to give us a dollar or more, as the Lord may direct you, for the building fund, or 50 cents for this book, for maintenance.

Wishing God's richest blessings upon you and your home, I am yours in the interest of unfortunate girls and women,

MRS. M. L. LANDIS,
President and Founder of Beulah Anchorage,
417 South Fifth Street, Reading, Pa.

A LETTER OF APPRECIATION

By an Unknown Friend

Mrs. M. L. Landis, President and Founder of The Beulah Anchorage:—

All great workers for humanity have prejudice to contend with.

The prejudice against Mrs. Landis comes from misunderstanding. In the first place, she never advertised in any paper but the "Monthly Report;" all the rest came from other sources. She is honest, self-respecting and of strict integrity. She is loved and respected by those who know her WELL; she is sensible and of sound judgment and possesses enough education to correct Secretary and Treasury books, which were kept strictly and nicely by each officer this year, and she is well able to superintend the work, and always has plans to move forward. This Home is getting along nicely; alterations nearly finished; the Board is united all this year, the Matron and President always co-operating about the Matron's work. The Matron is a home missionary worker, conscientious and faithful to her convictions of right, and always ready to assist the needy and unfortunate. The inmates are trained to be neat and self-respecting and to be good housekeepers; they are also taught to be good Christian women and young girls.

Mrs. Landis is an evangelist—a consecrated Christian woman, just the woman we need at the head of this Rescue Mission for a President.

The citizens of Reading owe Mrs. Landis a great debt of gratitude for what she has done for this city.

The Beulah Anchorage, 417 South Fifth Street, First Annex, 1912

In my Father's house are many mansions.—John 14-2
Lay not up for yourself treasures upon earth.—Math. 6-19.
Be not moved away from the hope of the Gospel—Col. 1-23.

The Beulah Anchorage is a Home that Reading has long been in need of for its homeless women and girls.

It is a Christian institution, incorporated by the State of Pennsylvania, December 9, 1907.

God bless the people who respond with help and aid the cause, as we did not get an appropriation of money yet and have to struggle along as best we can.

This Home is in its infancy, and the work can only be done step by step, as we must be careful so the building is cared for and both ends meet.

The Board Ladies gave a note of thanks for the "unknown friend's" encouraging letter.

By a fallen one to express her gratitude to one who loved ME and stood by ME when I was a helpless drunkard. The Beulah Anchorage, which cared and protected me and pointed me to Christ, who took the appetitie for drink out of me, and I repented and He forgave me. A Home where Christ is meeting the perishing to be rescued. Thank God. This volume is a sketch affectionately dedicated to the truth of my work on this earth which God placed me here for; to be of service for Him. In His name.

TRUSTEE BOARD

From 1914 to 1918

President
Mrs. M. L. Landis
Vice-President
Mrs. J. G. Mohn
Recording Secretary
Mrs. D. K. Kauffman

Treasurer
Mrs. Charles Hahn
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Mrs. Thomas A. Willson
Mrs. J. B. Knorr
Mrs. D. B. Dunkleberger
Mrs. Annie D. Koch
Mrs. Eli W. Fox

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Shall Constitute the Board of Managers

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Mrs. M. L. Landis
Vice-President
Mrs. J. G. Mohn
Vice-President
Mrs. Eli W. Fox

Recording Secretary
Mrs. D. K. Kauffman
Treasurer
Mrs. Charles Hahn
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Mrs. J. G. Mohn
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Miss Mabel Williams

MRS. M. L. LANDIS

President and Founder of Beulah Anchorage Rescue Home, 417 South Fifth Street, and its Organization From June 6, 1907, until August 1, 1918, Reading, Pa.

Marvel not, my brethren, if the world hate you.

I John 3-13; John 15-18-21; Math. 10:16-17-18-19-20.

Be thou faithful unto death and I will give thee a crown of life. Rev. 2-10.

Minutes of the Annual Meeting of the Beulah Anchorage Rescue Home

December 27, 1912.

Annual meeting of the Beulah Anchorage was held at 417 South Fifth Street, Wednesday, December 27, at 7 o'clock P. M., Mrs. M. L. Landis, President, presiding. Hymn, "Nearer, My God, to Thee." Scripture was read by the President from the second chapter of Hosea, of which the five last verses were the call to the founding of this work and home. Prayer by the Secretary. Introduction by the President, which was far reaching in its petitions for the work and workers.

The following paragraph was used as an illustration by the President in her address:

Quoting Victor Hugo's thrilling description of a drowning man—crying in a monstrous deep—struggling to defend himself, and finding no man to help, he yields to despair, abandons the contest and is rolled into the depths.

The speaker used this as an illustration of many on an island who were sinking like this man, but into a sea which leads to moral and eternal death.

This door of blessing stands open to save them; they need spiriting and moral therapeuty more than medicine; something definite to anchor to; something that is guaranteed to hold. As quinine cures malaria, the religion of Jesus Christ cures alcoholism and kindred sins. We should not be discouraged if we do not see every time visible results of the work. We sow the seed and are fighting to win; we fight with God for His children. The greater spiritual results of the past year placed a greater responsibility upon the visitors.

The reports of the Executive Committee and Trustees were read.

The reports of the monthly meetings during the past year which showed the good results, were kindly published by the daily papers.

The people having been led to realize more and more the extent of the work by the giving of generous donations from friends.

It has indeed been touching to listen to the weak strengthened, the sick cheered, the erring ones led into straight paths.

People become more deeply impressed each year with the absolute necessity of this noble and neglected work. It has always been kept a constant prayer by the President and workers than many auxiliaries of the churches should include it as their home mission work; to plan to donate canned goods, and clothing such as underwear, stockings, waists, skirts for girls and women, and clothing for babies, as they are usually poorly clothed and without a change. It must be remembered that it is a constant change of some of them, by coming and going, and others be rescued and trained and placed in good Christian families.

If those who are in a position to give would realize the imperative nature of the call, no doubt the money would be forthcoming.

There is no more crying need anywhere than for a home of this character for unfortunate, homeless and fallen girls and women, and such discharged from the hospitals, still too weak to work, or have a little one to care for, and no friends, and without money to pay for a night's lodging.

The Lord gave me His command: "Take ye from among you an offering unto the Lord, and whosoever is of willing heart, let him bring it." I realize that God wanted me to

I called a meeting to organize The Beulah Anchorage. I also called Rev. Renn to come to the first meeting, to organize the same. At this first meeting I was appointed as President Pro Tem. and there were also Trustees appointed.

It was decided to hold a meeting shortly thereafter for the purpose of organizing fully. At this second meeting a Secretary and Treasurer was appointed, also a committee on Constitution and By-Laws.

Just before Rev. Mr. Renn fell asleep in Jesus he attended the United Brethren Conference held in Reading. He again visited the Home, going through the whole place, and expressed his pleasure at hearing of souls being saved nearly every week. At the time of his death he was pastor of a church in Harrisburg, Pa.

REV. U. S. G. RENN

Organizer of the Beulah Anchorage Rescue Home, June 6, 1907
"Asleep in Jesus"

take an offering unto the Lord, and as you read this may it stir your hearts and turn over the needed sum for this noble cause. It is no county home or a business house, but a place to rescue and train the girls, then hand them over to some good family as a girl and woman who gained reputation and recommendation to live a Christian life.

Board Ladies' Endorsement

Be it Resolved, That it is the sense of the Board that the great service performed by Mrs. M. L. Landis, in founding the Beulah Anchorage and developing it through her untiring efforts from small beginnings to its present high state of efficiency where she left it August 1, 1918, the dormatory temporarily furnished for the poor and needy and unfortunate, should be endorsed to be recorded in this book in order that the example of a woman who dedicated her life to the uplift and redemption of unfortunate girls and women of our community shall not be forgotten, but shall be held in reverence; and be it further

Resolved, That the Board desires Mrs. Landis, the Founder and President of the Beulah Anchorage, 417 South Fifth Street, Reading, Pa., also the endorser of this book, recognizing her long sacrifice and experience and aptitude in rescue work, and that the public which so kindly helped her also co-operate in performing the high duties imposed upon the institution by its charter; and be it further

Resolved, The two Vice Presidents and Secretary and Treasurer endorse and kindly stand by: Mrs. Jere. G. Mohn, Mrs. E. W. Fox, Mrs. Charles Hahn and Mrs. D. K. Kauffman.

The profits of this book, if any, shall be used for benevolence and charity for the poor.

Through Prison Work—"The Call" From God

The Founder and President of the Beulah Anchorage and its organization, Mrs. M. L. Landis, received the call to the Anchorage after serving nine years as Evangelist Superintendent of the W. C. T. U. of Berks County Prison and Alms House evangelistic work. My annual report to the County Convention?" The Deputy Warden said he was sorry to tell me "they 18 prisoners converted during the year and created in me a strong conviction for a Rescue Home for the homeless and fallen and unfortunates. Two women in one cell—pregnant—when their time expired kindly asked me to find a place for them, and the Deputy Warden also asked me "if I could not find some way, they have to put them out on the public." I was taken sick and when I came again I asked, "What became of those two ladies who took Christ in their life, in their condition?" The Deputy Warden said he was sorry to tell me "they sat two nights in the Park here, and further I cannot give you any information." It worried me so I could not sleep for nights to think about such dear souls, so unfortunate and worried and homeless and next to helpless, and I commenced to ask God to make it plain to me and give me a message, as I knew I was poor and could not provide for them under the circumstances. It took more than a visit or bouquet of flowers or a treat of cream and cake or prayers and Bible instructions. It created in me a strong conviction for a home for the homeless and fallen and unfortunate girls and women to rescue. I then commenced to ask God to make it plain to me and give me a message through His precious word. I knelt down and asked, "Lord, make it plain to me as I open the Bible." The Book of Hosea 2: 19, 20, 21, 22, 23, "Hear Israel which was a whoredom nation. After a consecration of my life and consent of my husband, I stepped out on the word of God, which proved faithful and successful, with the aid of such that helped and lent their assistance, for which I tender my thanks. May God reward "each hundredfold, is my sincere prayer."

The Executive Committee—Including the Board of Directors of the Beulah Anchorage, 417 South Fifth Street, Reading, Pa., 1909 to 1918

Gal. 6-10. Endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2-3.

In such an hour as ye think not, the Son of Man cometh. Math. 24-44.

A Sketch of My Experience

I thank my Lord and Saviour to call me in my youth, when I came to Him with a penitent heart. He forgave me all, and gave me the assurance that I am His child born of the Spirit when in my teens, and I enjoyed Christian life all the way and consecrated eight years later, and God sanctified me and Christ Divine lifted me over every hill and block that the evil put in my way. Ever since I was after souls for heaven. God called me in prison work when I came to Reading, and I succeeded in getting in as a private evangelist worker with those unfortunates by the tempter of deceit, and the Lord gave me souls for Christ. Some returned home and joined the Church and got baptized, and others returned to their families and lived happily. I love to search the Scriptures, which was my delight, and did fervently pray that no false light or doctrine may mislead me out of the way of salvation. Obedience was my delight through the Holy Spirit. Divine mercies kindle hearts into gratitude and praise. When I consecrated my life to work for Christ to win souls, it was my delight and power.

He put in me to draw souls unto God, our Creator, which were on the downward road. When God called me for the Beulah Anchorage Rescue Home I felt it was a struggle, but beloved. If I had known what I had to meet through some office-seeking prejudice and misunderstanding I would have shrunk—I would have cried to the Lord, "Deliver me;" and if I had at any time doubted the call God gave me I would have run, but I made sure before I started out. Many dear people told me there is no one to take your place and do the work that you did. When I gave up I did not understand it, but I do now—it takes slum rescue workers.

How It Was Founded

Founded in Panic Times—Harbster Mansion at Half Price

The Beulah Anchorage Rescue Home was purchased for $6,000.00, in November, 1907, and $2,500.00 was paid April 4th, 1908.

People became deeply impressed each year with the absolute necessity of this noble and neglected work.

It has always been a constant prayer by the President and workers that auxiliaries of the Churches should include it as their home mission work, and it got the plans there also. People understood and sent children's underwear, stockings, waists and skirts for girls and women and clothing for babies, as they are usually poorly clothed and without change. It must and was remembered that it is a constant change of some of them by coming and going and others be rescued and trained and placed in good Christian families. Many, after conversion, want to go home. The change took place in their hearts and life, and then they were anxious to have them come home.

Annual Meeting

Reading, Pa., January 1, 1914.

The Beulah Anchorage Organization held its annual four-year term expired meeting December 26, 1913, at the Beulah Anchorage Home, 417 South Fifth Street, Reading, Pa., at 7 P. M., to adopt the nominated ballot of the Executive Committee, including five new members. The Trustee Board and its officers and executive officers were elected, which constitute the Board of Managers.

The election was very interesting and the reports were splendid and inspired all to serve another term of four years from January 1st, 1914, to January 1st, 1918.

MRS. JERE. G. MOHN

Vice President

"All my trust in Thee is stayed. Thy rich promises are sure.'

The past period term seemed short to all the ladies of the Executive Committee through the many blessings we shared and the many hardships we passed through. Through it all we were kept faithful and loyal to the cause, for which we can say the Lord blessed the efforts of each one that was interested in the result, which created the great courage to stand together another period of four years. Thanks to our dear Lord and Saviour and Jesus Christ.

Let us do good to all men. Gal. 6:10.

The night cometh in which no man can work. John 9:4.

The flower of youth never appears more beautiful than when it bends towards the sun of righteousness. Crosses and changes are our lot as long as we sojourn here, but since the Saviour changes not, what have the saints to fear?

The last annual meeting of the Founder was held December 26, 1917. President Mrs. Landis was re-elected and her board and executive for the coming four years, January 1, 1918, to 1922. June 1, 1918, was turned over to the next party, which took effect August 1, 1918. The Founder earnestly prayed for their success. I stepped out August 1, 1918, which you will find later explained in this volume.

MRS. ELI W. FOX
Vice President

Into thine hands I commit my spirit; thou hast redeemed me, O Lord, God of truth. Psalms 31:5.

ANNUAL

STATISTICAL REPORT

OF

The Beulah Anchorage

417 SOUTH FIFTH STREET

READING, PA.

LAST REPORT
BEULAH ANCHORAGE

ANNUAL REPORT OF MAINTENANCE

Expenses from May 31, 1917, to May 31, 1918:

Dry goods, shoes, etc	$ 562.21
Fuel	387.05
Lighting	69.08
Groceries	895.72
Ice	6.16
Medical supplies	60.42
Repairs to building	935.43
Matrons	365.00
Stamps and printing	340.40
Conveyance	23.00
Telephones	58.53
Interest on mortgage	225.00
Insurance	10.25
P. O. rent	4.00
Clerical—by the hour	27.25
Water tax	1.06
Total expenses	$3,970.56
Total income	2,436.38
Deficit, paid out of building fund	$1,534.18

Contributions and donations	$1,436.38	
State appropriation, (annually)	1,000.00	
Total income		$2,436.38

1917-1918

Number of inmates—"in"	118
Number treated free	116
Part-pay inmates	2
Meals served	18,250

Money borrowed each year (more or less)	$1,534.18
Cost per head, per day	77c
Percentage free	98%
Capacity of place	60

Accounts for the year were audited by the State Auditor, quarterly.

BEULAH ANCHORAGE
417 South Fifth Street, Reading, Pa.

BUILDING FUND

May 31, 1917, to May 31, 1918.

The present statistics relative to Beulah Anchorage, No. 417 South Fifth Street, Reading, Pa.:

The purpose as described in charter is to provide a home or refuge, temporary and permanent, for homeless or friendless girls and women. Funds secured by public subscriptions, donation or bequest.

Date or organization or foundation—June 6, 1907.

Date of charter—December 9, 1907.

Value of building	$ 6,000.00
Value of ground	5,000.00
First Annex, 1913	3,500.00
Second Annex, 1916	4,860.83
Heater and heating First Annex	556.00
Heater and heating Second Annex	490.00
New heater in the main building	279.00
Addition and repair of dining room	450.00
Extension and repair of kitchen	567.41
Addition, coat storage, bedroom and partition	750.00
Wall 1—2 Annex	150.00
Fire escape	130.00
	$22,733.24
Total debt left mortgage of	$ 4,500.00

FORM OF BEQUEST

.....

I give and bequeath to Beulah Anchorage, 417 South Fifth Street, Reading, Pa., the sum of $....., to be invested as the Board of Trustees may direct, incorporated under the laws of the State of Pennsylvania. Office in the City of Reading, Pa.

Explanation Why I Resign

The term from 1914 to 1918 passed by January 1, 1918, and I was elected for another term, from January 1, 1918, to January 1, 1921. Prominent people came and brought their contributions and asked me kindly not to resign, as they had heard of my resignation, and said, "You now have the confidence of the people." But I tried to tell them I had a nervous breakdown. They said, "Get help, but do not resign," and the Auditor of the State encouraged me to stay. He said, "You are needed here." "Well," I said, "if I stay, my next work is to get the books," as the State had asked me to do. "Well, then, please do not resign."

The oldest of the W. C. T. U. told me kindly not to resign, but take a rest. I was afraid I could not do justice to the work, and gave way to bodily weakness before the Lord told me so; and it came to me to get up a book of the eleven years in which I had founded and planned the institutional system. That some one may take up the work that remains is my earnest prayer. Had I remained six months longer I could have secured the rescue workers who would have been willing to run it as it was founded.

MRS. CHARLES HAHN

Treasurer

Day shall come in the morning. Ps. 30:5.

Statement of Building and Maintenance

This statement is to explain to the contributors who did not get acquainted with the place, to show the many friends that gave us a helping hand what the Founder and her Board of Directors did with the funds the dear people and State had trusted to us during the eleven years of establishing this Rescue Home and soul saving station during the alterations and additions of two annexes. All this time the rescued were not neglected. There was always worship in the morning and evening and special meeting between, and Sunday services. All the newcomers received the benefit, and sheltered ones. God blessed all effort and manifested Himself to this Home for the dear ones down and out. It was wonderful what God did in those eleven years. It would make twelve volumes to have it all in print.

The B. A. Institutional Plans Accomplished

A Sketch of the Plans by the Founder—"Day and Night"—For This Kind of Rescue Work—Institutional Building Plans—A Home for the Fallen and Unfortunate and Homeless

The Founder purchased the Harbster Mansion, including a vacant lot alongside, for the Beulah Anchorage Rescue Home and began to plan for the institution. Transoms were put in each room above the doors of the main building, and a second floor extra bath room for the Superintendent and Matron, and an addition of a coat and storage room, and a single bed room next to the old bath room for such that come in under the influence of drink, and a joined portico the whole length to clean cloth. The whole house was painted outside. Three years later the first annex was built and windows grated, some halfway, and the dormitory windows grated so the children cannot drop down and the wayward cannot disgrace the work and Home before the public. This grating was also a protection for the

Superintendent from such men who demanded their families and wanted to manage them without the aid of an officer. A third bath room was placed on the second floor and each hall had a large linen closet, and an addition to the dining room. Above the dining room was a wired porch for recreation—a quiet spot, away from the slum, and free to the breeze from east to west. The houses were four feet apart—open space.

Carpenters had made five settees out of bedsteads for the porch as a donation. Six years later was erected the last wing for the needed sewing rooms on each floor and laundry in the basement with a laundry stove, large boiler, two twin tubs and bath rooms, which the doctors admired and called sanitary, for such down and out girls who come to clean them. One sewing room on each floor, with three large windows and a door out to the yard by way of the fire escape; and two closets in each sewing room two single bed rooms and one double bed room, with closets on each floor—all in the last wing. Large window and large transoms enter halls; fire escapes meet the door of each floor of the sewing room. Mountain breezes, fine lawn and terrace of flowers around and a flower bed, and an addition to the kitchen with extra windows; summer porch to use in many ways; a green cellar, wood and coal in the main building cellar in front; in the first annex a storage room for oil, and such furniture as it is desired to save and in need of mending and repair.

The sewing room plan was for all inmates to have the privilege to do their mending and sewing in charge of the Assistant Matron; to keep order a few hours every day, if the Matron directs so. Also to organize sewing circles from different churches. I count to get eight churches, a few people of each church to take part. They would only need to meet once every two months. Each church to count as one circle and to meet weekly to prepare some sewing to give to the girls. Also plans

for anniversary sewing. There were also a few rooms with grated windows for those who make special trouble and to complete their training and as a helping hand to manage and have full control over all different waywards. I had control, and it led to real conversion of some; if weak-minded, then only a help. A fire escape and high fence to preserve the girls from the slums in the rear. Cement pavements front and rear to drain the water, fine work, by Mr. Frank Walter, and reasonable. All paid for; only a mortgage of $4,500 left when the Founder stepped out, August 1, 1918, and valued at $22,733.24.

As you will see on page 36 of this book, the last annual report is given. Mostly temporarily furnished, a capacity of 60 for the poor to accommodate them, all clean and sanitary from the third floor to the basement and cellars and dormitory, with eight closets; also five beds for the sheltered ones. In the main building, third floor, inmates were turned in by City Hall any hour of the night; or from the highway by their relation, and often a mother, with three to five children, was glad to get shelter and clean beds until their families could be pacified by officials or through Beulah Home, and the Home was at all times ready for inspection. Every girl had her daily work and all were examined by the Associate of Charity or a physician called by the Matron. An extra cleaning every Friday and Saturday morning; work all done by noon; always attended to the spiritual part. Ex-Mayor Rick had a single room painted and floor stained and decorated and furnished with all white enamel furniture, spring and bedding, mirror and stand, chairs and rugs. Also, W. S. Tragle furnished the next room and painted and stained the floor; also an all white enameled iron bed and stand, chair and mirror and ruggs, all made to order. Mr. Tragle superintended the ordering of the two rooms, the one furnished by ex-Mayor Rick and the one by himself, and

these were to be a sample for others to do likewise. All of which the Ladies' Board were very proud of. Mrs. G. B. Knorr also furnished a fine room, and the G. M. Britton Company, Fourth and Penn Streets, furnished a double room and large rug, and many others sent pieces of furniture, including table and sideboard, dishes of all kinds and kitchen supplies. Thank God.

All at once I got a nervous shock, and it got the best of me and made me willing to resign. Though if I took new faith and advice I could have stayed another year, as adviced by a councilman and the Auditor of the State. When he heard my next plan is, "If I stay to get the books the way the State ask for," he said: "Madam, don't resign; you are needed here. Take a few months off and recover." My son met the Auditor a few times before, when he audited the books at the Beulah Anchorage Home, as the office was at the Beulah Anchorage. My son asked, "How are mother's books?" and the Auditor replied, "Fine; she gets along all right." But when I mentioned to him about changing the books, he was pleased so much more. I told him I had plans to go on with this kind of work. I did not plan for a boarding house or county home, but for rescue work—great work for those unfortunate five and seven mothers with children at the time, and I did not plan to beautify, but for comfort and home-like for the poor and needy; not the kind of work the Y. W. C. A. does, but for the needy poor and unfortunates, which my heart was all wrapped up in. But I gave way too soon to bodily weakness, and did not even take courage through advice which was kindly given me, and I did not mean to be contrary; only I was down and out bodily and had more faith in others than in myself.

The window gratings were for the fallen to avoid disgrace before the public, as men came and demanded their companions and others their families when under the influence of drink.

I told them to come when sober, then be rescued, then they can be temperate, and if not obeyed to leave quietly. Then I referred to those bars which get them into trouble; also to save the officials and me. But when I did need the officials they were very kind to me and the Home. I am grateful to all those who stood by me, contributing and otherwise, all such that continued until I resigned on account of ill health after I done faithful work for eleven years. Many unfortunate and wayward and homeless were cared for and rescued—over 1,250 girls and women.

The Founder and Matrons handled all inmates and won 70 per cent. and all received the same help in days gone by. May all remember the Beulah Rescue Home and, if backslid, repent again and again until they get strong enough to stand and to make heaven, where temptation and the demon has no power to do any harm.

All redeemed are alike in the home above—no down and out, no Pharisees—all must repent and be washed in the blood of the Lamb to enter the portals of glory. All shall have a white robe and a crown of victory. Jesus stoops to the lowest on earth to heal and to save and command them to go and sin no more. Thanks to God for the blessed Son Jesus, slain for the sins of the world. Why not all come to Him and be saved.

"Take Time to Understand"

It is the purpose of the Founder, after having worked among the drunkards and crimnial classes twenty years in the City of Reading, nine years of prison work, such as included evangelistic services and cottage prayer meetings, and eleven years to found the Beulah Anchorage and its organization, and the Home developing through untiring efforts from small be-

ginnings to its present high state of efficiency where I left it, to dedicate her life to the uplift and redemption of unfortunate girls and women of the community. Many of the vilest were rescued, and of the good homeless ones some were also converted in these eleven years of rescue atmosphere. A fine system for this kind of rescue work was installed over the building, and God only knows, for words can't express what was done in these eleven years with the small income available, and all the girls and women that are living may get to work to live up to its teachings. I know many do, but I am praying for all to do so. Quite a few passed over. Some who were brought in and changed, took Christ into their hearts and were willing to make things right and live right. They were excused from any further proceedings, as their fathers or friends protected them. When I attended, at Harrisburg, the State Board of Charity Committee meeting I was asked what method I used to protect those girls. I told them the first few years the police stood by us faithfully, when I noticed their work increased and they were often too busy. Though the police were always ready to serve when we were in need of them. I planned gratings at the windows for protection, and it did the work fine. These window gratings did not interfere with the first protection. There are some who have the opinion that I forced some to go forward to get converted. We did have the method to come forward. I told them, "Repent to God and God may answer your prayer in your bed chamber or in the place anywhere," only so they got the evidence that they are forgiven, born of the Spirit. John 3:6. It's so easily misunderstood and some people came and asked the way. I never tried to force anyone, as I would rather have an understanding than a misunderstanding. God's conviction first, then surrender.

Well, dear readers of this book, I would like you to get the help, whatever is your need. Those souls came willingly to the

ATTORNEY WILLIAM RICK (Ex-Mayor),
Reading, Pa.

feet of Jesus when under right conviction. It don't take the Lord long to answer the prayer when you are willing to come down at the feet of Jesus, where the living water flows. From youth up it was my delight to serve my Jesus I loved so much. Learn to know Him "that sticketh closer than a brother;" and I chose the narrow cross-bearing way of the King of Glory. Praise God, the evil one was not my friend, as I was always somewhere to tell someone to accept Jesus and live for Him "as His faithful servants," though the evil one had his people "and others" to have a good time and tried to get enough mud to bury me. But God lifted me and gave me grace and power to roll on with the chariot over devil and all. I have my eyes fixed on Jesus my Lord. "Jesus Christ, the same yesterday and today and forever." Heb. 13:8. "The things which are impossible with men are possible with God." Luke 18:27. "The grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

The Beulah Anchorage Rescue Home

Its origin and history and the object of this organization is set forth in its charter for a home for girls and women. (No limit to age.)

The Founder and President of Beulah Anchorage Home and its organization, Mrs. M. L. Landis, received the call to do this work in a message from God through His word in the Book of Hosea 2:19, 20, 21, 22 and 23. After a consecration of her life and the consent of her husband, she stepped out at the word of God and proved faithful and successful, with the aid of such who lent their assistance, for which she is very grateful. They continued to do so until she stepped out in August, 1918. After the Lord had used her in mission work for nine years with success, she felt the need of this mission work of rescuing the fallen

and perishing. The Home was non-sectarian. It receives any girl or woman who needs aid and desires to take Christ in her heart and life. Not only is this work intended to help the homeless, friendless, fallen and unfortunate girls and women of our city, but it is the aim and desire to reach a helping hand to others through the entire State. A door of blessing to such who are sincerely willing to reform and to be transformed by the power of God, to attain a commendable Christian character "once" more, to obtain honorable positions, whereby they may become self-supporting, and to rescue others who have fallen by the way. This is called a House of Prayer and is what it is entirely through prayer. We cannot begin to tell how the Lord has taught us to quietly trust Him. "In quietness and in confidence shall be your strength." Isa. 30:15. "When we walk in the path of obedience we always have our Father's smile." It is so blessed to trust the Lord in everything and for everything; for wisdom, strength, guidance and supplies, helpers and means. How marvelously he sends help just at the right time. This Home is situated on one of the main streets of the city, with the City Hall on the north and slums on the south, and last, but not least, we have nice large rooms with high ceilings throughout the house. We also have a fine city water supply. We are protected by the police, who always respond kindly when needed, for which we are very grateful.

The Home is non-sectarian as to its teaching and spirit, and it is not connected with any other organization.

The word of God and prayer morning and evening, family worship, spiritual counsel and encouragement are means of untold blessings to the inmates and sheltered ones. Many are the troubles and burdens from which God is pleased to deliver honest and earnest seekers for light and Himself.

The regular religious services appointed for prayer and teaching conducted in the lecture room are abundantly owned

by the Lord unto edification of His children and for the salvation of souls.

The teaching of the Home aims to furnish a short and simple, but thorough, spiritual training by using the normal method. Much advice and prayerful attention is given to the spiritual condition of the inmates. The Bible is the main text book. Some wonderful conversons took place in the Home; some who stand and live for Christ today. The efforts that have been put forth have been crowned with abundant blessing by Him who favors them, who honor His word and live to obey His commands. To all our friends in this city and surrounding places, who have helped us by prayer, offerings or service, we extend our sincere thanks. May the rich blessings of God abundantly rest upon them and repay them.

Our work has not been without its trials and discouragements, but these only draw us closer to Him whose faithfulness never changes.

The Sabbath meetings were well attended and much appreciated, and many are the notes of praise to be heard from time to time by those who have been benefited. Ella, an inmate, a week before she went to the hospital, gave her testimony that she knows Jesus and if she dies she knows she will go to Jesus. She got the flu a short time afterwards and she died. A girl, Lucy, an unfortunate inmate of the Home, married after two and one-half years and left her child at the Home, which afterwards was adopted by a splendid family. Lucy came on a visit to the Home and testified beautifully. She afterward contracted the flu and died. She served and trusted her Lord. He was the only one she depended on and she lived for Him. She was converted and held out unto death, though, as she wrote, she had a hard road. When married she stuck to Christ and He took her to Himself, praise God, to meet and part no more.

MATRON FOCHT, 1908

"Jesus is all the world to us"

The Matrons

Mr. Hiram Focht assisted his wife, who served as Matron a period. They had to resign on account of ill health. He was blind. They did noble work—opened the markets to solicitation for help, and also good rescue work. I was so sorry they had to quit. God reward them for what they have done.

Mr. Focht is an intelligent, progressive speaker. He stood faithfully by his wife, while the matron was nice and clean and taught the girls to be tidy and have a place for everything. They loved the work. Mr. Focht is a veteran—still carries a bullet in his head. He lost his eyesight. His heart is still in this kind of work. He claims it is only for the poor and wayward and unfortunates in this city. We stood together nicely until they had to resign.

MATRON HILDEBRAND, 1909

Mr. Hildebrand and his wife served a period and rendered noble services for the Home. He was also good in soliciting. Mrs. Hildebrand was naturally good as a matron, housekeeping and order. We stood together nicely until they had to resign on account of illness, and the Lord will reward every one that stood by the Home to help when in need. God always did send some one to stand by until we got steady help. I am sure I am thankful for all help and assistance in the past eleven years.

MRS. E. A. STEINMETZ, Matron, 1910-1914

For I the Lord thy God will hold thy right hand saying unto thee: Fear not; I will help thee. Isa 41:13

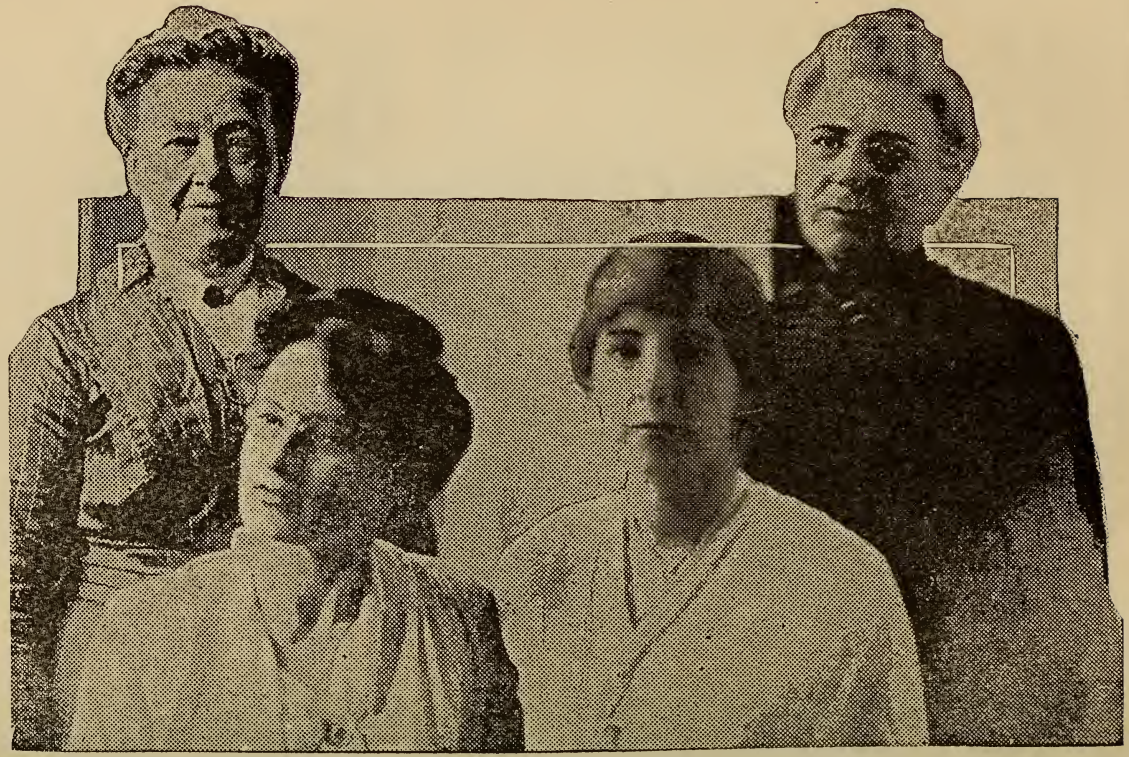
The Matron Steinmetz

Mrs. E. A. Steinmetz, who was Matron for five and one-half years, got a nervous breakdown. She was very successful and stood faithfully by the Home and Founder and Board until a severe sickness broke out.

Matron Steinmetz had given a lawful written statement to the Beulah Anchorage Rescue Home as a memorial, $2,500, after her death, but the Founder planned it for an endowment and began to work hard to get the first annex paid as soon as possible. She got it paid in a few years from building funds that came in by contributions, when the Matron became sick and was eight weeks in the hospital. After that she could not stand the work, but had to resign and get more quiet work. She had a good offer in the Alliance work in California, and her brother then requested to have her memorial changed, and, by the consent of the Board of Ladies, it was decided to return the lawful statement of the $2,500 memorial, as she had served faithfully and stood by rescue work fine for five and one-half years as Matron. She also had contributed $350 cash for the chart in the vestibule and her service as Matron and always donated part of her wages.

Therefore it was proposed by the Founder and President, Mrs. Landis, to return it for her faithful contributions and her service be counted for the memorial. The Board was united that the contributions and donations shall be in the place called memorial and to return the $2,500 memorial paper for her faithfulness, as per her brother's request.

A vote of thanks was given for her services while Matron. May God reward her and bless her in all her need and undertaking in life is my earnest prayer, till we meet again to part no more. Praise God for salvation.



Prov. 11:30 The fruit of the righteous is a tree of life

My New York Friends

Mrs. M. Dobbin and her two fine daughters came to help out, Miss Jennie Dobbin as Superintendent and Miss Alice Dobbin, her standby. A blessed, dear people. But this work was too hard for them, as the Home was not yet advanced in finances as it should be to get the proper help and see that the work got easier. They were talented, dear people. God bless them. They were a blessing to the Home those seven months with me. Though they did not understand the slum work, the Superintendent said: "No one can come in and do the work you have done and are doing until after a year by your side." But in seven months they found the same work was too hard. They were well adapted for Y. W. C. A. work, and the Superintendent said before she left she could write more than a volume of experience in such work.

"Rejoice in the Lord. Rejoice in His redemptive attributes. Rejoice in the grace that abounds today and in the glory that sometime becomes an eternal reality. Praise God."

The Prodigal Girl

We all have a heart for the prodigal boy,
  Who was caught in sin's mad whirl
And we welcome him back with songs of joy;
  But what of the prodigal girl?

For the prodigal boy there's an open door
  And a father's bounteous fare,
And, though he is wretched, sick and poor,
  He is sure of welcome there.

But what of the girl who has gone astray,
  Who has lost in the battle with sin?
Say, do we forgive in the same sweet way
  We've always forgiven him?

Does the door stand ajar as if to say,
  Come, enter, you need not fear;
I've been open thus since you went away,
  Now close to the second year?"

Or do we with hand of hellish pride
  Close and bolt the door
And swear "while heaven and earth abide,
  She will enter here no more?"

Oh, Christ, it seems we have never learned
  The lesson taught in the sand,
For even yet the woman is spurned
  And stoned in a Christian land.

Down in the slough we hurl her bark,
  Then turn around with a smile
And welcome the boy from the sinful track,
  Though he may have been more vile.

We all have a heart for the prodigal boy
  Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
  But what of the prodigal girl?

(Selected) By Mrs. Dr. H. B. Miller.

Work Done for Beulah Anchorage

We can say we had some of the worst kind of people here, those who were outcasts, and then we also had nice girls—unfortunate and shattered ones, who became interested at once in the Home. Some would remain a few days only and get converted and reach out a helping hand willingly and say, "I just love this mission work." All became interested when told the tidings of great joy is for everybody to have. Whosoever will, may come and receive the living water freely. As a rule, they took Christ in their heart and life at once. As Christ said to the thief and robber on the cross beside Him when he asked for mercy, Christ answered and said, "Today thou shalt be with me in paradise."

Most every week some came in as others were ready to leave. Such that had forsaken their own when they went astray. When we reported and told them their daughter came to Beulah Anchorage, they became very anxious to have them come home as a prodigal girl, and the parents anxiously came for their lost girl. And they told them the news that they got converted to make heaven. We never turned any away who were willing to come under the rules of the institution, and my very life and heart was taken up in this kind of rescue work, until I had to give in through physical ailments.

"FOUNDER"

A Message—How the Spirit Directs

"The spiritual power divinely directs, gives us absolute dominion over all flesh and every possible form of evil." Rev. 12:10.

"As he thinketh in his heart, so he is." Prov. 23:17.

And Jeremiah 6:9 says: "Behold, I will bring evil upon this people, even the fruits of their thoughts."

The happiness of our life depends upon the quality of our thoughts and have backbone to stand for the right, which power is in the Blood of Christ.

Jerry McAuley fell six times before he could stand for the right, as he had no good forms to build on. But the last time he referred to:

Take my life and let it be,
Consecrated, Lord, to Thee;
Take my will and make it Thine,
It shall be no longer mine.
Take myself and I will be
Ever always all for Thee.

He was a great user of the weed. Some faithful Christian went to him and said: "Jerry, give up your tobacco for Jesus' sake." He gave it up and never fell afterwards.

Control Over Human Being and Soul

When converted they received forgiveness of their sins and received also a prayer book. In their hearts they were anxious for their privilege to thank God for all the blessings they received and for the throne of grace. As Jesus said to Paul while suffering from his persecution, "Paul, be of good cheer; My grace is sufficient for thee." So they thank their beloved Christ for His blood shed for the remission of their sins, of the world, and to know through the Holy Spirit, which witnesses to their spirit, that they are one of His children. Born of the Holy Spirit, which has a promise of being made an heir with the Blessed Son of God, the King of Glory, and I, as Founder and rescue worker, had for eleven years the privilege of enjoying the glory of their faces when they passed from "death unto life."

The Institution System

In those eleven years there was practical service that will only be known in eternity, as the work was too great to have things itemized without notes and I did not have time to note down as they occurred. This came to pass by experimental experience. But God credited all.

Blessings, goodness and mercy were given all the time, and we had order and control of inmates, young and old, who complied with the rules, and got the work done mostly by the inmates. As my inmates were nearly all fallen and unfortunate and not ready to go to work, they first had to learn housekeeping, clean, wash, learn to sew and search the word of God. My, how I loved to see and superintend them at work, as they went about like children six years of age. Some seemed so weak from not being accustomed to anything but decorate themselves—paint, powder and perfume and being giddy—no mind for heaven or destruction—unconcerned. But, oh, how soon they felt the need of a Saviour and some one to teach them to work in this mission—converts for the next dear girl which is in need of recruiting in body and soul and give their life to Christ. Oh, how Christ gave them light to walk therein, as He teaches them to depart from the worldly pleasures and become spiritual, walk uprightly, take up the cross and obey Christ. Gal. 5:24.

They that are Christ's have crucified the flesh with the affections and lusts. The word crucified, it is not pardon; the divine method is crucify, means death—die to worldly pleasure, like the drunkards—stop evil. Most people today are going on the repression theory. You must repress it, or depress it, or compress it, or oppress it—somehow press it. I would use the language of Dr. Corrodine: "You had better express it by the second Adams Express Company."

Psalms 51:5: "Behold, I was shapen in iniquity and in sin did my mother conceive me." That is how you came about it. You see it in a babe three months old. It will stiffen its little back and squall and make its papa join the knights of labor, and its mamma, too, for that matter, and undertake to rule the house. And it comes mighty near to it, too. Now keep sweet, sister, we don't mean your baby. We all know that your baby is a perfect little angel. We are just talking about your neighbor's children, and everybody knows that they are the worst in the town. I met a few who say that babies are pure, babies are innocent. But they are not pure. If so, they need no atonement. In the next world there is no sin, so the babe simply has the unconstitutional benefit of the atonement at the moment of its death. No work of death, no saving power.

No matter how degraded one may have felt, or how hopeless life may have seemed, there was a welcome for all in those eleven years at Beulah Anchorage, and there was some one there to accept you day and night, that we might sing songs of praise together, which opened to the dear ones a new life through repentance, and to seek the Lord until He answered and manifested His joy in them. The call of the Lord is to all. Come trustingly without price, because you feel the need of a helping hand until soul and body are restored to advancement, to get along, enjoy salvation and comfort. There was no compulsion, only a privilege. But, as a rule, after we have rendered her such assistance as we can, she will be free to go. Subject only to restraining influence of her conscience, when we fondly trust to lead her to forsake all evil and consecrate her heart to God, who is able to keep and protect, until called up higher to the Home of Eternal Rest—to meet, to part no more.

EMMA

On Entering Beulah Anchorage — A former prominent figure in Police Court, Reading, Pa. — After being an inmate for 4½ months

THE WORK OF GRACE UPON A HUMAN FACE

Emma, a Former Prominent Figure in Police Court, Reading, Pa.

Twenty Long Years Under the Influence of Drink

During nine years of my prison work, before I founded the Beulah Anchorage Home, I met Emma in prison occasionally, and I labored with her there. I told her: "Jesus loves you as no one else will, and He died for you, as no one will. Remember, He cleansed Mary Magdalene, and so He will you. My dear, your mother worries her life away." As I had cottage prayer meetings amongst the poor while I did prison work and had prayer meeting at the mother's and brother's home, Emma became convicted of her sins. We knelt down to pray. I prayed with her—short prayers. Then I asked her to pray. "Oh," she says, "I can't." "Emma, dear, you can talk and it is only a talk with God. My dear, please say, 'Lord, have mercy on me a poor sinner.' " And she did. Soon she could pray—until I came again. When I founded the Home I got her a few times and she was helped each time. I had her five times, and she got down every time and repented. But the fifth time she got an extra experience. She prayed through to God and was touched by the Holy Spirit with real salvation, borne of the Spirit.

She was a High School scholar, and soon she asked me to let her give her experience to the public. I secured the Auditorium for a service for her, to deliver the message of part of her life and conversion. The Lord helped her, but some mission people asked her to speak and made her feel as if she didn't need the Home. But Emma went as usual with some of the inmates to the mission and the assistant in care of them. Emma had a date with some singers to meet them. She left the assistant without the permission of the Matron. She met a demon and listened to temptation. The Assistant Matron was so sorry that she left her to herself to meet the singers without per-

mission. Emma was gone from Saturday evening until Sunday morning at eleven o'clock, and an officer brought her to the Anchorage again. When she looked at me she said: "Mrs. Landis, I am going to kill myself, as people have no faith in me any more." I answered: "Emma, dear, then the demon is sure to get you." It was soon time for service, and she asked me "not to ask her for service." "Well, you go quietly to your room, dear, and your mind will soon be relieved." In two hours I went for her, as the service began, and asked her kindly to come down, and at last she came along and was soon willing to repent. It was the fifth time she started out.

The Lord reclaimed her. As Jerry McAuley fell six times and got up to stay at last and became a great soul winner, so she was reclaimed after being born again. So no one could say who heard her pray "Nothing in it," and each one had to know it was the Holy Spirit that rang out. She left the Anchorage to make her own way, was married and settled in life. Such that say the Gospel is "played out," should listen to her and look at her face, which expresses a spiritual glow. Only the love of God in Jesus Christ could win such a triumph.

May this book have a wide circulation and lead many to go and do likewise—let Jesus guide. If I only could get down to the great meetings, with its spirit-filled people, the place of the Anchorage in those eleven years. Of all the preaching and ringing testimony and powerful singing from different churches on a Sunday afternoon. God came down to greet Beulah Anchorage and lit up the place gloriously. No one could wish anything better for themselves than to have a chance of winning a little of that blessing. And, my, when we had from three to four and eight at the altar—built from chairs—and knelt down and wept that the tears stood like water on the chairs and asked God to forgive their waywardness and sins. And little Beulah

came and helped me to pray, and patted my shoulders, and so did little Arthur, with a fist, and patted on the seekers' shoulders, and said "amen." Oh, the glorious times in Christ we had in that Home is unspeakable. We had tears and joy mingled. Oh, what a blessing. With tears of joy the evil one cannot rob us of. He is helpless and him and I can't agree. We never were friends, as I always condemned him since I was born of God, and then he tormented me all he could.

You find the good book says: "Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before me."

But I have made no statement which cannot be verified. It is all about hideous, ravaging, soul-destroying sin. Some may say: "How is it that such monstrous cases came to the institution as fallen and unfortunates, and the needy of rescue work of the Beulah Anchorage, and after being redeemed made such firm Christians, to work day and night for the Home?" Well, sin is the only thing which separates mankind from God. She explained good homeless girls and women come in ruined and filthy. They seemed to take heart and interest in the work and helped all they could, until they had a way to get along and make their way and were converted just the same. All have to come down at Jesus' feet to get right with God. Moral and good works don't count before conversion.

"The Two Classes" Luke 17:10

Christ teaches us to avoid occasions of defence, one to forgive another. The power of faith to God and the coming of the Son of Man. I now want to speak of two classes: First—those who do not feel the need of a Saviour; second—those who are convinced of sin and cry, "What must I do to be saved?"

All inquiries can be arranged under two heads: they have either the spirit of the Pharisee or the spirit of the publican. If a man having the spirit of the Pharisee comes into a meeting and he meets the portion of Scripture to meet his case in Rom. 3:10 as it is written: "There is none righteous; no, not one; there is none that understandeth; there is none that seeketh after God." Paul is here speaking of a natural man. They are all gone out of the way. They are together become unprofitable; there is none that doeth good; "no, not one." And in the 17th verse: "And the way of peace have they not known. There is no fear of God before their eyes." Now, we know what things soever the law saith, it saith to them who are under the law "that every mouth may be stopped, and all the world may become guilty before God." Then observe the last clause of verse 23: "For there is no difference, for all have sinned and come short of the glory of God." Another verse which I used very much to convince mankind of their sin is I John 1:8: "If we say we have no sin, we deceive ourselves and the truth is not in us." I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Continue the two classes: There was a lady who came to a series of meetings in a city and asked prayer for her husband, whom she purposed to bring into the meeting, and the preacher told the lady, "I have labored with many Pharisees, but this man is clad in self-rightousness" to the extent that one could not get the point of the needle of conviction in anywhere. He said to his wife, "I am glad to see your faith, but we cannot get near him; he is the most self-righteous man I ever saw." She said, "You must; my heart will break if these meetings end without his conversion." She persisted in bringing him and I got almost tired of the sight of him. But towards the close of our meetings he came to me and put his trembling hand on my

shoulder. The place in which the meetings were held was rather cold, and he asked to go into the adjoining room, which had been lighted a few minutes. I did not think he was ready, but he said, "I am the worst man in the State of Vermont. I want you to pray for me." I thought he had committed murder, or some awful crime, and I asked: "Is there any one sin that particularly troubles you?" And he said: "My whole life has been a sin. I have been a conceited, self-righteous Pharisee. I want you to pray for me." He was under deep conviction. No doubt the wife's faith with God produced this result, as the leader was too weak in faith, but the Spirit answered her prayers. About 2 o'clock in the morning light broke in upon his soul and he went out to the business people of the city and told what God had done for him, and has been a most active Christian ever since.

God help us never to give up a soul.

What Beulah Anchorage Means to Me—Edna

In the year 1902 I was looking around for a place to work. In my arms I carried a two-months-old baby girl. I found a place and worked there for one week, but the people did not like to have a small child in the house, so I was told to go and look for another place. This was in the dead of winter, and I did not have a home or friend in the world, as my first husband deserted me before my baby was born. I did not know where to go. Then some one told me of the Beulah Anchorage. I had heard of the Home for women, but everybody told me that I would have to give up my little child. This I did not want to do, as it was the only friend I had and I loved it dearly. At first I was afraid to go and ask these people to take me in, but at last I was driven to it, for I did not know where to go. I went to the Home, and to my delight they received me. The welcome I got soon set aside all my fears, for my first question was about my child. They told me I could keep it with me. I was overjoyed. I was given a nice room with plenty of fresh air. They even gave me a crib for my baby and looked after me so I would be warm and comfortable. We had family worship mornings and evenings, which I loved, for I was taught to live a Christian life. After family worship the girls were all given their work for the morning. When dinner came we would all go to the table at once—Matron and Mrs. Landis and all—then we would give thanks for the food provided for us. In the afternoon we would sew and do such work that was to be done. When evening came all the girls would gather in the lecture room and we would sing good Christian hymns taught us by Mrs. Landis, or the Matron would join us and would read to us from the Bible and teach us the word of God. It did me good when I would sit with my little child on my lap and listen to them. Although I was a Christian girl, I came to the Beulah Anchorage for a home. I was no fallen girl. We would have

prayer meetings and many a fallen girl was lifted from her low life to seek the dear Saviour. When a fallen girl would be brought to the Home, Mrs. Landis would show her the way to truth and happiness. She would pray with her and ask the dear Lord to save her, and after her prayers were answered we had many rejoicings as those girls who were way down in sin gave their hearts to God. I can recall more than once that the girls were so happy that they would love and kiss Mrs. Landis. They were so glad that she had showed them the right way. Many of these girls are married and have fine families, and they never forget the Home. I will tell you what all the girls thought of Mrs. Landis—she was a dear mother to them all. How their faces would brighten up when she would come to the Home, and how we would hate to see her go home again. The Matron was good to us girls also, but Mrs. Landis could reach the heart. It didn't matter how ill or what trouble she had, there was always a smile for us girls, and when we had a little trouble she could always make it right. We would go to market and the people were kind to us. We always had plenty to eat and we always had good clothing to wear. The girls were taught to mend their own clothing; also keep their rooms clean and make their beds. The Home was always kept nice and clean and was open any time to strangers. Mrs. Landis never sent any one away from the door. She was always willing to take any one that did not have a home. Many a family she reunited by talking to the husband. She would bring them down on their knees and make them promise to do what was right and then tell the wife to live with him and try again. To me Beulah Anchorage was a home and Mrs. Landis a dear mother. After I was in the Home about two months Mrs. Landis made me Assistant Matron. She paid me small wages; also seen that myself and child had plenty to wear. She taught me many things, told me how to raise my baby, to keep it nice and clean.

I was very sick when I came to the Home. Mrs. Landis herself attended to me and looked after my child. She did not only do this for me, but for all the rest of the girls. I was in poor health; when better, I left the Home and hired out in the country, but I could never forget the Home. I would go to see them every few weeks, as I could not long stay away from the girls and Mrs. Landis. At last I married a second time. We were married at Reading and came to the Home after the wedding for Mrs. Landis' blessing, which we received at once, giving her the wedding bouquet. I was happy again, but it did not last long, as there was soon a little trouble, and I came back to the Home. Mrs. Landis took me in again. I told her all my trouble and she was so good to me. When my husband came for me she talked to him and he has been a good man ever since, and he also thinks there is no other woman like Mrs. Landis. I am now a happy woman with a nice family. Mrs. Landis is the same to us today as she always was; comes to visit us, and we cannot wait until she comes, we love her so. I shall never forget what she has done for me and my little girl, always loving. I have never heard her give a cross word to anybody, always giving orders in a cheery way, and by the life she lives leading others to the dear Saviour.

On Sundays we would go to Sunday School and have meetings in the Home and would have testimony meetings. I enjoyed them, because all the girls would have a word for the Lord. We would sing and read the Bible and every girl was taught to pray—not a prayer written, but from the heart; even the little children would help. We were taught to do all kinds of sewing and crocheting. We made quilts and covers for the beds, mattresses for cots and clothing for the inmates. Mrs. Landis taught us how to save in all things, how to manage a home and how to live a clean, spotless life. I have been at the Home since Mrs. Landis has given it into other hands. I was

treated with kindness, but it was not home to me any more.

All the girls are gone—sent out into the world. They do not want girls that cannot pay their board. They have turned it into a boarding house for girls. They are forgetting the rescue work. Some of the girls have gone back to their lives of sin just because they were sent from the Home. Some of the women that were there for about ten years have been sent into the world without a home or any friends, Mrs. Landis not knowing where they are. What we need is a home for fallen women, not a boarding place for girls, for girls that live right can get a home anywhere; but the fallen girls are turned out and sent lower instead of being brought to the Saviour.

What I have written is all true, and I trust and pray that the Beulah Anchorage will again be opened to receive the poor and fallen. For unfortunate girls and women it was a door of mercy. Where will the poor people go now? Will they ever hear the Saviour's name again? It is only the girls who were rescued that can tell what a Home it was and what it meant to them. I am broken-hearted to think that the dear Home where all us girls used to gather will be home no more, since they will not receive the fallen; but still I rejoice that Mrs. Landis is the same dear, sweet mother to me as in other days, when she would gather us all together and tell us of the dear Saviour. Such lessons go deep into the heart, and may the dear Saviour reward her for the good work she has done.

In closing I would say I have asked Mrs. Landis to let me write this letter, for it is all I can ever do to return her many favors. I would never be able to reward her for her kindness to me and the words will not sing her praises enough. I will leave her in the hands of my dear, loving Saviour. May He give her strength to go through to the end, and when our work is done on this earth, may we meet over on that heavenly shore, where we shall meet to part no more.

What a meeting that will be when we see Jesus and our loved ones gone before. I have had visions of this meeting, but oh, the joy to be there. It must be grand to walk the streets of gold and sing the songs of the Lamb. I am sure Mrs. Landis will hear those sweet words: "Well done, thou good and faithful servant. Enter thou into the glories of the word." And may her crown be full of stars for the souls she has saved for Jesus. Dear Lord, stand by her till the end, is my earnest prayer.

Lovingly,

EDNA.

A Gifted, Faithful Soul

Mabel came to the Beulah Anchorage homeless and wished we would give her a home. She was of a good family. Her father was a doctor of Washington, D. C., and she was his assistant in medicine and surgery. She buried both and done domestic work in a nice family for six years. She fell from a step-ladder and injured her spine, hands and limbs. She was an invalid, yet she was able soon to do enough work to earn her home of charity. She was very useful in many ways. She was reclaimed and stood faithfully by the work. She helped to take care of the last wing which was built. The sewing rooms were planned for recreation as well, as you find in the statement of building. Mabel was good at training children and helped to care for them when mothers worked out. Our report shows the charity persentage 98, as recorded in this book in the last annual report. Mabel was deserving of a home somewhere, and she always declared Washington, D. C., had no home like this, where the poor and unfortunate were so kindly cared for work return only. If one needed a home, all that was required was for them to help do the charity work.

A GROUP OF INMATES IN 1911

For the Son of Man is come to seek and to save that which was lost. St. Luke 19:10.

Some were glad to take hold for others that are unfortunate and stand by the Home to get it improved from time to time until it was well established. The Home had a capacity of 60 and mostly furnished for the poor and needy. To accommodate City Hall was a great work. Many a poor soul with children, abused and battered and scared out of their home through scrapping or rum, and often kept until man and wife were rescued and united, made a new convert, and many found Christ there. As the lecture room was the sacred room to read and practice new hymns and sacred services, no work was done there, which was supposed to teach them to keep the House of God in reverence when they leave—anxious to go to church, as there is so much spirit of heathenism and will take advantage in the last days. All churches that advocate revivals and turned out many, many converts, such were added to the church, and their teachings was Paul's teaching, Rom. 6:12: "What shall we say, then; shall we continue in sin? that grace may abound? God forbid." Rom. 10:10: "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. Abstain from all appearances of evil." II Cor. 6:17-18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." James says whosoever will be a friend of the world is the enemy of God. Romans 12:2: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is good and acceptable and perfect will of God. Commit thy way unto the Lord."

God bless Mabel, as her testimony as a rule was, Wait on the Lord and He shall renew your strength, and I say to Mabel, wherever she is now, at this hour, be true to thy God and in due time we shall meet to part no more, as Jesus is the way, the

truth and the life. Praise God, He loves us with an everlasting love and a friend that sticketh closer than a brother. Thank God. We cannot understand the passerby, but we will understand when we get to our heavenly home by and by. Many are the afflictions of the righteous. The day is drawing nigh that we shall reap an eternal joy in return, a joy unspeakable and full of glory. Thank God. Let us take courage—look up, not down; look forward, not backward.

A Miracle Wrought by God

An unfortunate girl was brought in by her father and she claimed the father to be the one who deceived her. He came before the girl and made a plea before me and the Matron, with his hands towards the heavens, and said: "Oh, God, thou art my witness that I am innocent. I am not the one who deceived the poor girl." And the Matron and myself believed he was innocent, and we both explained how wrong to blame an innocent person, especially the father. You shall honor your father and mother. If not true, see the sin you do. And advised her to stop and think and be willing to confess if she was wrong. But oh, she seemed to keep it up and was firm; but we let her go, only reminded her and prayed for her earnestly, and one day she got sick and she sent one of the girls for us to come to her room—that she had something to tell us, and said: "Mrs. Landis and Matron, now I am ready to tell the truth—the one I blamed is innocent. It was one who done repair work when father was away to work. He warned me to say nothing." I prayed the Lord should convict the dear girl of her sins in her condition and bring the truth to the front. The doctor of the Board of Health and Associated Charities had them both examined. There was a private hearing and I knew only God could intervene in this case, as the father fell on his knees and prayed

God to help her to tell the truth. In about four weeks the girl got under conviction and she commenced to weep and asked us to forgive her and asked us to pray for her and asked to send for her father and go for the doctor. She declared, "I told him wrong; also the lady of the Associated Charities." And she told each one the wrong she done to blame the wrong party and asked each one to forgive her. It was very sad indeed, yet it was a blessing for the innocent one. But oh, I kept on praying to God for that girl, not strong mentally, to get where she was willing to tell the truth, and God forgave her and He made her willing. We could never have done it. All that knew about it were more than astonished at how she became willing to tell the truth. Our confession service brought great honor to God. Through having it done in the name of Jesus, I had, by the help of God, control over the whole. Most every other day matrons called by phone for me to come and get them in a pacification atmosphere. In those little ups and downs I never ask what is the trouble—I only ask them to forgive each other, and when that was done ask the Matron to forgive them, as discord is a worry to the matrons—all in peace and joy. Jesus was pleased and gave us a blessed service. Thank God.

A Willing Girl to Return Home

The prodigal girl Maud came to the Home unfortunate, eight years ago, and God gave her, after four months, a fine baby girl. Beulah became the sunshine of the Anchorage Home and Maud reconsecrated her life to God and to Christ for life and became our Assistant Matron. She was liked. She wanted to do the work to God's honor and glory. In four years she left the Home, after she gave her child to a good Christian family, and done domestic work until she married and got settled in life and lived happily. In a few years God gave them a

fine little girl. Bless God, she enjoyed the Home while there and enjoyed the confession. She would say: "Dear Mrs. Landis, you always do straighten troubles and confessions out nice, and do not give up until all is harmony and peace. Then you cheer us all with a Bible message, singing and praying." All received great help from the Lord and courage to go on with the rescue work.

If any unsaved, after the message inspired from the Lord, were willing to take Christ in their hearts and life, they came willingly and penitently forward, weeping, and the tears fell on the chair like Mary Magdalene's fell on Christ's feet to wash them and dried them with her hair. They prayed through to Christ on Calvary Cross, received the answer sins forgiven, burden rolled away and the heart filled with the joy of peace and love.

What about the prodigal girls and women?

"Does the door stand ajar as if to say,
Come, enter, you need not fear?
I've been open thus since I went away,
Now where—the second year?
Or do we, with hand of hellish pride,
Close and bolt the door for the unfortunate?
And swear 'While heaven and earth abide
She will enter here no more?'
God melt some hearts, of one shut,
Another open, for a soul saving station,
Until the day breaks o'er the hills."

A Girl's Experience

Dear Mary—she thanks the Founder and Matron that we took her in homeless and cared for her as an unfortunate. She

had a mis-birth and in a few months was converted, and we cared for her gratis for eighteen months, as her sickness was incurable. She was healed and she was faithful to the Matron. She loved to stay, poor soul. She wrote, off and on, and said she was so thankful for what we done for her.

Eighty-nine per cent was charity while the Founder was in charge of the Home. Annexes and additions were built, repairs and fire escapes and cementing was done besides rescue and charity work. The little money I got from the State and otherwise, which we received with grateful hearts, were the crumbs with which we did a great work. God will see to each reward for the work of slums, poor unfortunates and waywards, and eternity will show the work that counts as good Samaritans and Mary Magdalenes.

God's Promise Is

All you may need He will provide;
God will take care of you.
No matter what may be the test,
We will take care of you,
Till He calls, come up higher
To join the blood-washed throng
With the redeemed in glory.

Oh, if thou knewest the gifts of God, wretched sinner, and who it is that saith unto thee, "If any man thirst, let him come unto me and drink," thou wouldst have asked of Him and He will give him living water. I, even I, am He that blotteth out thy transgressions for our own sake and will not remember thy sins no more. Praise God.

Many a girl comes from a good family, but is persuaded by the demon tempter to go downward and soon becomes careless and a slave to circumstances, while some girls were procured by men in a house of ill fame for slaves upon the promise to marry them and supply their needs. They urged these women to get all the money possible and turn it over to the one she loved, but he deceived her. There were several hundred inmates during the past period, January 1, 1910, to 1914, a term of four years, which includes the mothers, babies, white, colored and foreigners. The girls and women were admitted during the years by the district attorney, the mayor, court, detectives, prison officials, Humane Society, Associated Charities and friends of the rescue work. Some came on their own account for shelter and to be cared for. There is no red tape connected with this Home. You can call at the door, ask for the Matron, E. A. Steinmetz, who will inform the President, Mrs. M. L. Landis, who makes arrangements and investigates. We had several white slave girls in the Home—Flora, Laura, Bessie and others.

One of them slaved in sixteen different states, and during this time, a period of two years, was never sober an hour. She was led astray when but fifteen years of age, slaved eighteen years and was twice in Beulah Anchorage, and got converted. The last letter I had from her she said she was going to go through for God and repent until she can stand. They, as a rule, leave when the way opens and believe they are strong enough. We had from three to seven mothers with babies at a time. Many are so wrecked and sickly when we get them that it takes time to mend them, as they need help for both soul and body, and all such that are glad for the open door of blessing were put on a footing so as to be able to make their own way. The Home turned out good and substantial work during the last eleven years, and, as the good people should under-

stand, we made the very best use of all the money entrusted to us. There is no more crying need anywhere than for a home of this character for unfortunate, homeless and fallen girls and women and such discharged from the hospitals for twelve days, still too weak to work or have a little one to care for and no friends and without money to pay a night's lodging. It was our work to help the poor. May the Holy Spirit follow all such that did not keep true to God.

The Simple, Artless Way

Many times in this work a girl all done out—way down where all hope is gone—forsaken and shattered by sin to a mere skeleton, a hopeless case, came and I prepared a service, got the help of the Lord and the Holy Spirit touched the souls. After all little troubles were pacified we would open the meeting and Jesus was right there. Everyone had to realize it was the Lord touched her and each one, and I had given the word and gave the invitation that Jesus loves her as no one can with an everlasting love, and she dropped in my arms and dropped down and stepped out and repented, asked the Lord to have mercy, and she was so broken up and prayed right out. How God manifested Himself, rolled the burden away, forgave her and cast all her sins in the sea of forgetfulness. Praise His Holy Name. Jesus is the rock in the weary land, a shelter in the time of storm. While the building was going on I always found time to help souls, and the Lord sent the money for the building in due time. There was always opposition by the evil one, as it made him very mad to lose souls. He tried to lead them to ruin and destruction, but it always done the Home good. Christ not only reformed, but transformed, so they were not interested in Jim or old maid cards and rag-time songs to amuse them. Christ did not lead me, nor did the Holy

Spirit teach me, that worldly amusements would help them to be cheerful.

They confessed again and again to me that the picture shows, theatres, dances, Jim and this playing cards for pastime dragged them down to sin. Why, bless your soul, we had no time to spare. We had worship morning, evening and afternoon. Sometimes a band of workers came in and gave service and all got help like a shower bath from God. The converts were interested in becoming more spiritual to understand the word and find out what God wanted them to do. They were taught to search the blessed Holy Book, the Bible, psalms and beatitudes and ten commandments, the love chapter and the obedient chapter, get the law of God planted in their dear hearts, which had been full of pleasure of the world, desires which opened their lives to channels for the demon to work on to deceive their souls and drown their conscience in the pleasure of nonsense. Suppose it to be no harm, where has the Holy Spirit a chance to dwell and make His abode? No room! So God gets the honor and glory. We don't want it, as Bishop Seybert said to a soul when he was asked if she got converted, would it be right to dance. He answered: "You take Christ in your heart and life and then you can dance all you want." And after she had given her heart to God, through Christ His blessed Son, she reported that to the Bishop who told her she could dance all she wanted. "Yes, do you want to?" "No." "Why not?" "Why, I can't understand that I dare to do the things I done when I was no Christian. Now I belong to God. Now I love what I used to hate and hate what I used to love." The Bishop said: "Remember, I said dance all you want to." So the "want to" is taken out of you, and that shows it belongs to the world, not to a devoted Christian that is born of the Spirit.

Mr. Snyder, a class leader in the First United Evangelical Church, had cottage prayer meeting once a week somewhere,

and I asked him to connect with the Beulah Anchorage and come whenever the time was, and he came to the institution frequently with his group and gave us a delightful service. He was pleased with the spirit of the institution and that he found girls and women saved and free to testify to the experience they received while at the Home. He said: "I must say, I believe it is carried on through the leading to God by the Founder, who had success to win souls and teach them how to make heaven."

A Dear Girl Came

A homeless girl asked to come in the Home (and to think there can be a dear soul like that), about 22 years of age. When I had her examined by the Assistant Matron I thought I had to sink out of sight. Inmates were asked to come and help her. I could not believe it. I got a whole outfit of clothes for change and cut her hair to heal her, and when she undressed they had to change help to get her finished. When they came to the feet she had half inch nails and filth—well, it was more than I could stand. I gave her a good, common sense talk, and when she was cleaned up none could hardly eat anything that day. But she seemed to realize the change, and, after a few services that I thought might help her to understand, I asked her to come to Jesus' feet and repent. She did, and she was not long seeking. The Lord answered her prayer. Dear reader, I dropped, as I bowed down with her, and asked the Lord to have mercy on this dear soul with a bleeding heart, lost in sin. And our tears moved God, through Christ His Son, to save her. And Christ bountifully answered her prayer, and it throbbed into praise and thankfulness. The simple, artless way in which these incidents were done encouraged me to take the vilest of sinners to battle with, to fold them in my arms and bring them to Thee, my blessed Saviour. A great history may be written

of the happenings in those eleven years while I was founding it. Though always ready to help souls while building and carry out the Lord's plans, yet there was no opportunity lost to help souls. The first thing she asked, after a few weeks' time, was to leave her go, as she was engaged to be married and was going to be honest. I prayed for the dear soul so much and did not like to let her go so soon, but she promised me to be good and live a Christian life. Six months later I came across her and she introduced me to her husband, and they were a nice couple. And again I say, Lord help me. As I heard someone call my name I looked around. I did not know anyone, but she called again to come across the street. I found a nice looking girl and a nice man, as she told me, an inmate of Beulah Anchorage. And again I said in my heart, God help me to go on with such work, for I know that thou, O God, will be pleased. "Help me," was the cry of my heart.

Matron Steinmetz sometimes said, "You do things I can't do in undertaking to rescue such girls and risk the building plans. I can't. "Well, you do what I can't do," I replied, as I did not have time to do the Matron's work. "You are a faithful superintendent in a saving housekeeping manner." Thank God for the Beulah Anchorage, founded as a rescue home for the homeless.

Is It Our Duty to Rescue the Unfortunate and Fallen?

My dear ones that read this book, find many mentioned that were rescued and many more to be rescued. Here is an incidence of how possible it is for Christ to receive all that come and meet the conditions: That of a boy who had been tried by court martial and ordered to be shot. The hearts of the father and mother were broken when they heard the news. In that home was a little girl. She had read the life of Abraham

Lincoln and she said: "Now if Abraham Lincoln knew how my father and mother loved their boy he would not let my brother be shot." She wanted her father to go to Washington to plead for his boy, but the father said: "No, there is no use; the law must take its course. They have refused to pardon one or two who have been sentenced by that court martial, and an order has gone forth that the President is not going to interfere again if a man has been sentenced by court martial. He must suffer the consequences." The father and mother had no faith in the belief that their boy might be pardoned. But the little girl was strong in hope and got on the train, way up in Vermont, and started off to Washington. When she reached the White House the soldiers refused to let her in, but she told her pitiful story and they allowed her to pass. When she got to the room where the President's private secretary was he refused to allow her to enter the private office of the President. But the little girl told her story and it touched the heart of the private secretary, so he passed her in. As she went into Abraham Lincoln's room there were United States Senators, Generals, Governors and leading politicians, who were there on important business about the war, but the President happened to see that child standing at his door. He wanted to know what she wanted, and she went right to him and told her story in her own language. He was a father, and the great tears trickled down Abraham Lincoln's cheeks. He wrote a dispatch and sent to the army to have that boy sent to Washington at once. When he arrived the President pardoned him, gave him thirty days furlough and sent him home with the little girl to cheer the hearts of the father and mother.

Do you want to know how to go to Christ? Go just as that little girl went to Abraham Lincoln. It may be possible that you have a dark story to tell. Tell it all; keep nothing back. If Abraham Lincoln had compassion on that little girl,

heard her petition and answered it, do you think the Lord Jesus will not hear your prayer? Do you think that Abraham Lincoln or any man that ever lived on earth had as much compassion as Christ? No, He will be touched when no one else will. He will have mercy when no one else will if you will go right to Him. Amen.

Confessing your sin and your need, He will save you. Down there in a dark alley in the city is a woman, aged forty, in a great fallen condition. I think if you want to get near hell you should go to a poor, fallen home—playing cards, swearing, drink, fight and filth and poor little ones and their soul's salvation neglected. See the want and distress that reign there, often in danger of murder through fighting. God's hand comes down, protects her defenseless head, and, when the man drinks, then she waits, expecting to hear his oaths and suffer his brutal treatment. Well, the woman that is fallen says: "I will go down to City Hall and they will see that I am permitted to enter the rescue home of Beulah Anchorage for girls and women. I need not stay with you. They have meetings and hear the word of God instead of curses. I believe that God is able to save me; and you go and hear some singing and rescue talk—not the song of a rebeller, but the strains of that good old hymn 'Rock of Ages,' and get saved from your sins." The children are no longer afraid of the man nor his wife. Many homes are made happy by the regenerating power of the religion of Christ.

Prodigal Comes Home—A Precious Soul Was Redeemed

Finding converts from the Beulah Anchorage in different churches and denominations reliable in its membership, and hearing from their life experience of redeeming grace unknown similar to some in this book of which I refer to, Dilla Rhoads Rightmeyer was one the great wonders, as deeply fallen ones can be. She was a native of Boyertown, Pa., but spent practically her whole life in this city. She was a graduate of the local High School in the City of Reading, Pa., and until forty years ago taught at Fourth and Elm Streets School. She was a member of Trinity Lutheran Church. She then got married to Mr. Rightmeyer, and he was a drinking man, and she fell with him and became so low that she became an outcast. All her friends forsook her, except her cousin, Mary Ruth. Even after her death they did not come to the funeral. One morning she came to the Founder's home, 602 Schuylkill Avenue, Reading, Pa. She said she came to ask me "if I would take her into the Beulah Anchorage Home, as I am tired of my life." Then I asked her who she was. "Why," she says, "where you had a cottage prayer meeting before you founded this Home. My name is Dilla." Then I recalled her dear mother who was so blessed, and after I had closed the service she came and fell on my neck and commenced to cry as though her heart was broken. "Oh, my Dilla, Sister Landis! Oh, my Dilla! If she only was converted. Pray for her." She did not come in; she was out in the kitchen, and when she told me I remembered. I was anxious to have her. I said, "Yes, for you I was praying. You go down to Beulah Home and tell the Matron to take you in," and I also called her by phone, telling her to take Dilla in, and she stayed. After I had two meetings, others came forward; but the third meeting after I gave the message God gave me and built an altar of chairs I went to her and asked her if she felt as if she ought to do the least for Christ that died for you.

Kindly come forward. The least we can do is to confess our sins and feel sorry and repent from the depths of our hearts and Christ will answer your prayer. And she said: "Yes, I have a mother in heaven, and I want to go to see her. I will come and seek His forgiveness." And she did seek earnestly, and God answered her prayer, and her testimony was: "I am glad I came to Beulah Home. Here is where I was redeemed, and I will be true to my Saviour the rest of my life." Whenever she made a mistake she asked forgiveness of the Lord. She was a true and faithful worker for the Home.

As I had the collar button box plan for the collection of twenty-five cents, the proceeds of which were to be devoted to the building fund, I gave her that plan to address, with five processes ready to be sent, as her mission work for Beulah Anchorage Home. And she took pride in it, and it never was necessary to look after her work; she was on time and particular. But through her fallen condition the Matron and I had to superintend her bodily cleanliness, as she was for twenty years a dope and drunkard, and she received only two tablets daily from the Matron to make her normal. She was willing to come under Home rules and used it strictly as medicine. The physicians, Dr. Miller, Dr. Burkholder and Dr. Kurtz, said it was less than medicine; it made her normal, and she could do the addressing of the boxes. She kept her faith—the nearer the end, the stronger her faith.

She came under peculiar trials after I resigned and stepped out and came and asked my forgiveness, as she was tempted to tell untruths and speak unkindly against me. I answered, "Yes, mother, you ask God and He will forgive you. You did it so they let you remain," and she answered "Yes."

She became sick and was faithful to God and me as the Founder. Thank God. She was a sister of Dr. M. Albert

Rhoads, of Boyertown. She died in June, 1920, of a complication of diseases, aged 68. Her last testimony was no medicine of any kind—she wanted to suffer it all and meet her mother in heaven—that she was ready. Her suffering was great, all her friends forsook her, but a cousin was faithful and a good Samaritan. She met Mrs. Martha McHenry, No. 318 South Eighth Street, Reading, Pa., and was truly a good Samaritan in her suffering, for which the Lord will reward her, and she got her Bible that she studied since rescued and marked, which was presented by the Founder when she came to the Beulah Anchorage Home years ago. She sacrificed her last eight years to help make the Beulah Home what it was. She went to her heavenly home in peace to meet her mother and the Founder, to part no more.

I've wandered far away from God,
The path of sin too long I've trod;
I've wasted many precious years,
I am tired of sin and straying; Lord,
I'll trust Thy love, believe Thy word.
He cleansed me in His blood, I know,
He washed me whiter than the snow;
At home I am now with my Saviour so dear—
The past it lies buried, now I have no fear;
He calls me, come up higher to join the blood-
washed throng.

(Praise God.)

Dilla was very ambitious. She would take the lawn mower and attend to the grass and have a girl to help her. If the marketing was poor she mustered up her lame body and would take one of the women along and go out for more and come back with full and plenty; and when we wanted a good noodle soup she was able to make it and they would all enjoy

it. But through her fallen condition her bodily cleanliness would have to be attended to, and I would see that she was nice and clean; then she was happy and steered on. God blessed her in the eight years in that Home. Wonderful.

She was one of the three staff that the chamber allowed me to keep for life, and she certainly had earned her life's home. At Christmas she made something as a treat for her income pension, banana layer cake, which certainly was delicious, and some holidays she planned oysters prepared in her way, and on other holidays, during the watermelon season, she would get one, and all those inmates that were there during those eight years and five years while Mrs. Steinmetz was Matron, they never forgot Dilla, nor Jose, nor Mabel who made the place a home. Those bars were for order from outside and insdie for such that nedeed extra order, but there was no prison about it, except to such that clung to their contrariness and forgot the good.

PART SECOND

Try to Serve God and Mammon

An appeal to matter of fact. Matt. 6:24. "No man can serve two masters, for either he will hate the one and love the other." Can we serve two masters? See Luke 16:10-11-12-13, which says: "Ye cannot serve two masters." As given plainly in the constitution of Beulah Anchorage, page 8, you find in this book, last page, Book of Constitution. To serve Mammon is flesh. I Peter 4:25. It says all flesh is of grass and glory of man is grass. "God resisteth the proud and giveth grace to the humble." I Peter 3:5-6. It demonstrates man's weakness who consents in deed to the low estate that is not good, but finds not how to fulfill it. Rom. 5:6-19. As a battery erected against our pride, when it has its due effect, it silences all our self-righteous pleas and convinces us that a returning sinner is not justified by works of law, but by the faith of Christ Jesus, a broken law, a law which worketh wrath being absolutely unable to absolve its violator. In a word, it is our schoolmaster to bring us to Christ and drives us with the rod of threatening punishments to make us touch the sceptre of mercy held out to us from the throne of grace. Sort them and you will have two bands—the one of skeptics and the other of formalists, who, though at us show great enmity, between themselves are as Pilate and Herod, and like them made friends together by jointly deceiving and condemning Jesus.

"There peace dwells with freedom,
There foes are not feared,
There childhood is cherished
And age is revered."

PART THIRD

Ye cannot serve two masters, and if, with the candle of the Lord, search the Jerusalem of professing Christians, you will perceive that the want of a heartfelt, humble knowledge of their natural depravity, gives birth to the double-mindedness of hypocrites, if those who once distinguished themselves in the evangelical race, you will easily trace back to the same corrupt source the seemingly opposite errors of the loose anti-Mammon and the Pharisaic legalist, those spiritual thieves by whom the sincere Christian is perpetually reviled, and, in short, you will be convinced that if you set your eyes upon a man who is not yet deeply conscious of his corrupt and low estate, or whose consciousness of it has worn away, you behold either a trifler in religion, a dead-hearted Pharisee, a sly hypocrite, a self-conceited formalist, a scoffing infidel or a wretched apostate. You cannot serve God and Mammon. For repentance cut out the Mammon. Worldliness with all its sins may endure for a night or days, but joy will come in the morning.

The joy of God's salvation and pardon of your sins, having been forgiven you, you will then love much and admire in proportion the riches of Divine wisdom and goodness, justice and power.

A converted sinner cannot only escape impending ruin, but enter into present possession of a spiritual paradise where peace and joy blossom together, and whence welcome death will ere long translate our triumphant soul to those unseen, unheard of, inconceivable glories which God has prepared for them that love Him. I Cor. 2:9. The children of God become characters of evidences that they are born for heaven by their new birth, that holiness and meekness, that patience and

faith that shine in the actions and sufferings of the saints, all the children of God by faith in Christ Jesus, whom, having not seen, we love, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, the salvation of our souls.

ADDRESS

To Such as Inquire What Must We Do to be Saved?

Serious reader, having taken my leave of the thoughtless gay who regard an appeal to their reason as little as they do the warnings of their conscience, I return to Thee. Serious and well disposed reader, I am too much concerned for my soul's welfare to lay down my pen without showing thee more perfectly the way to the kingdom of heaven by testifying to thee repentance toward God and faith in our Lord Jesus Christ. Thou are, happily, weary of feeding upon the musks of earthly vanities. I have a right, therefore, as a steward of the mysteries of God, to bring out of the Divine treasury the pearls of evangelical truth, and I gladly cast them before thee. Thou wantest the feelings of the royal penitent, when he said: "Behold, I was shapen in iniquity; I acknowledge my transgressions and my sin is before me. The sorrow of the world, unkindness of friends, pride, malice, envy. God covers His children with love, comfort, enriches them with His sweet blessings out of the ocean of love, and they shall have joy within that the world knows nothing of. The secret is the throne of grace, which gives unto us sufficient to get to the world without end.

When the arrows of the word fly abroad, drop the shield of unbelief, make bare thy breast, welcome the blessed shaft, and remember that the only way of conquering sin is to fall wounded and helpless at the Redeemer's feet. It is far better to go thy way weeping and seeking the pearl of great price till thou really find it than to rest contented with a hasty conceit that thou art possessed of it when thou art not striving to enter in at the straight gate. For many will seek to enter in and shall not be able. Jesus Christ says: "He witnesses to our

Spirit the evidence born of the Spirit, the glory of God shining in the face of Jesus Christ and the kingdom of heaven opened to all believers."

Praise His dear name—yes, Jesus died for all.

Saved by Grace

God in His mercy made Himself known, revealed His power in His forgiveness. A dear mother has been brought in the Beulah Anchorage Rescue Home by her daughters, two beautiful girls—one eighteen, the other twenty-four. They came and asked the Founder if they can bring mother, as she is so deep in drinking that we have to break up housekeeping, or the officer will be after her, and kindly asked me to take her, as she was adapted to drink for years—a slave to it. I labored with her, sometimes right in the service. When I gave the Bible message that no drunkard can enter the kingdom of heaven, nor any intemperanceness, conceitedness, untruthfulness and malice, only the blood-washed souls enter heaven's gate. The good book tells us so. The mother was 58 years of age. "Now, mother, the two girls are mine, as they cannot understand you any longer." "No, no," she says. "Yes, ma'am, they are until you hate beer and rum and repent; until God takes that appetite out of you; only God has the power to do it. He will, through His blessed Son Jesus Christ." She came and kissed my hand and said, "I will repent; I want Christ to take all the appetite away." I told her, "Jesus is ready to hear and answer your prayers if you mean it and are determined." "Yes, yes, ma'am, I want Christ to do it for me. I want my girls," and she wept her way to the altar and prayed and God answered her. In five months I told the girls to get a nice place and she would be good, as I believed God helped her. In six months they came for her, and she left happy and kissed

my hand and raised her right hand to heaven and said, "God help me." I said, "He will, now you trust and obey." And she had one test only and stood four years—praise God—and lived happily with her girls. God did it, as she was more than twenty years in the habit of drinking. How good God is if one comes to Him with all his heart.

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

A genuine conviction of our corruption and demerit, thus striking at the very root of one's pride, necessarily fills our hearts with inexpressible gratitude for every favor we receive, gives an exquisite relish to the least blessing we enjoy. Blessed are they who hunger and thirst after righteousness, for they shall be filled, and teaches us to say: "With the thankful patriarch, I am not worthy of Thee, least of all Thy mercies, and it renders us grateful to God. Light from heaven streaming o'er my pathway beaming, ever guides me onward till she and her daughters get home."

PART FOURTH

Between living faith and loving obedience the mystery of our salvation is thus opened; by grace are ye saved through faith which worketh by love, grace and rewards, or mercy on God's part and obedience on our own. According to the first of these axioms, all that go to heaven give divine grace the glory of their salvation, because they are all saved by mere favor through the redemption that is in Jesus Christ; and according to the second axiom, all that go to hell are obliged to clear divine justice, because they are condemned merely for their avoidable uneblief and obstinate disobedience.

And how soon would thy gloomy fears give place to triumphant joy. Wouldst thou know Him better, behold Him through the glass of His word and not through the mist of thy fears. He fixes upon thee the piercing eye of His redeeming love and calls, continually calls, for thee: "Behold, I come with a strong hand; my reward is with me, and my work before me. Hearken unto me, ye stout-hearted that are from righteousness. I bring near my righteousness; it shall not be far off. Seek ye Me while I may be found; call upon Me while I am near; return unto Me and I will have mercy upon you, and though ye have only done evil before Me from your youth, I will abundantly pardon, for My thoughts are not revengeful, as your thoughts, nor My ways unloving, as your ways. In Me ye shall be saved with an everlasting salvation. Come, therefore, unto Me all ye that travail and are heavy laden, and I will give you rest. My yoke is easy and My burden light and My rest glorious. Oh, every one that thristeth, come ye to the waters, and he that hath no money, come ye, buy and eat all that can revive—strength and delight your souls, yea, come buy wine

and milk without money and without price. Wherefore do ye spend your money for that which is not bread and your labor for that which satisfieth not. Hearken diligently unto me, eat that which is good and let your soul delight itself in fatness. Incline your ear and come unto Me; hear and your soul shall live. I will make an everlasting covenant with you, even the sure mercies of David, and you shall know Me from the least to the greatest, for I will forgive your iniquity and remember your sin no more. Oh, if thou knewest the gifts of God, wretched sinner, and who it is that saith unto thee, 'If any man thirst, let him come.' Come, then, let us now reason together, and though thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Why does not thy drooping heart, oh sinner, leap for joy or melt with gratitude at these tender invitations of thy Saviour? He is even now near to thy heart. He stands at the door and gently knocks by the word of His grace. If thou hearest His voice, and open by believing, He will come in. The word of reconciliation shall be powerfully ingrafted into thy heart and the truth shall make thee free.

Bringing Sister to Jesus

These facts are being brought to light more and more every day. Even Christian girls need to be on the alert. One-fourth of the fallen women in this country are from Christian homes and Sunday Schools. Ever since I was fifteen years of age I have been engaged in Christian work, which is over fifty years. For the last twenty years I was engaged in prison work and Beulah Anchorage Home—nine years prison work and eleven years in Beulah Home—and I prayed the Lord to give us girls that choose as their call in life, directed by the Holy Spirit, for home mission work, to engage in more strenuous

efforts along the rescue and preventing lines and reach some innocent girls and prevent their getting to the slums, in the hospital and potter's field.

Fifty thousand men and women are engaged in procuring and living on the earnings of these women and girls. We had several white slave girls in the Home.

All the regular inmates, as well as those who applied at the Home for temporary shelter, were assisted to the extent of our ability. Ninety per cent. were converted, took Christ into their hearts and lives; some found homes as domestics, while others returned to their parents.

Over 70 per cent. have kept faithful. Many a girl comes from a good family; she is persuaded by the demon tempter, or otherwise went downward, and soon became careless and slaves to their circumstances, while some girls were procured by men in a house of wrong. The records show that five thousand girls die every month in the United States from lives of sin and shame, many of whom could be rescued and trained to live lives of usefulness if we were more faithful in our efforts to save them. Thousands are beguiled from poverty and thrown out into the world to earn a livelihood amidst temptation, with wages so low that only two doors seem open to them, viz.: starvation or a life of shame. Many are homeless and motherless, or wicked fathers or mothers, who try to lead them into a life of sin and degredation. By our united efforts let us try to win all in our power and lead them in the path of righteousness. The Beulah Home presents an open door of hope, industrial Christian training, that has brought, and will continue to bring, gladness all those eleven years and sunshine and salvation to many hearts. Some who enter our Home seek refuge from unholy environment, where it would be impossible to escape the pitfalls that surround them, and are saved before the

fatal step is taken, so that not all the girls who enter the Anchorage are necessarily fallen girls. This was a Christian home for those whose temptations or unfortunate surroundings would prove their ruin unless a helping hand is extended to them. Teach them to save in clothes, as many desire expensive wearing apparel, above their standing. Poor girls. After they become Christians then they can save and make an honest living. Earnings were low and we tried to teach them to live according to their income, to keep house savingly, make ends meet and save to lay up a mite for home and for rainy days and give the mite to God's cause.

This institution was especially intended to reform and save, not to encourage sin. Each girl is addressed by her first name. They are not allowed to speak of their past lives, unless for God, as Paul did, calling himself the chief of sinners, and Christ called Paul as one of the elect, and Paul got converted and consecrated his life to God and was willing to take all the persecution the Christian had to bear, as Paul was one of the wicked ones who persecuted and killed the Christians. And he turned and had to take his share, and he became so radical that he went right straight forward and preached Jesus the crucified one. They took him and threw him into prison, but it did not take Christ out of his heart. He was not going to give in to those persecutors, as he had a taste of heaven and he was determined to make heaven. They nailed him to the persecution cross. So I was determined to get a Home for the fallen if they killed me; but it says: "If we give our life for Christ He will see we have it." And He did wonders which no human being understands—what I met and stood without complaint. I told it to Jesus alone. Not all the girls and women who enter the Anchorage were necessarily fallen girls, but we as mankind are all fallen through Adam and Eve, therefore we must have a heart for Mary Magdalene as well as for Paul. Christ had hard

names for those Pharisees—a form and fine dishes, but no Christ in it. He that taketh up the burden of fainting lighteneth his own load. The Almighty will put His arms underneath them who shall lean upon the Lord. Blessed is the way of the helpers—the companions of the Christ.

"Don't delay any longer, sinner,
There is danger thus for you;
Even now take the gift so priceless
And escape sin's awful due."

A Wonderful Surprise

A dear girl, gentle, refined, was deceived by a young man who was unconcerned, and that dear girl was left unfortunate, and at last was left homeless. She got bewildered and walked out and landed in the City Park. On account of her exciting circumstances she gave birth to a baby girl in City Park and wrapped it in her coat and walked to the Homeopathic Hospital. After twelve days they asked Beulah Home if there was room? I was glad to have open door and able to say "Yes, there is room for a girl with a sweet baby girl." And it was the most beautiful baby we had to take care of—fair skin and blue eyes and fine features, no mark on the body—perfect. Jesus blessed the dear mother. Jesus only knows. And oh, I was so proud of the mother—her heroic action in reaching the hospital with a new-born babe. I thanked God that He protected her and gave her sufficient strength to reach this place—yes, reached a place of comfort. She got along fine, after conversion, and when strong enough went back to her aunt, after a few months. They took pity on her when they saw how pretty the baby was and how she loved it, and she was faithful to her child. How I wept for joy at such a rare experience.

Praise God forever and ever. She trusted in Him. I believed what Jesus promised, that he would make the wounded whole. I rejoiced when I heard Him saying: "It is better further on. We shall meet to part no more. When the day breaks o'er the hills, continue in prayer and watch in the same with thanksgiving." Col. 4:2. "The eternal God is thy refuge and underneath are the everlasting arms." Deut. 33:27.

Can Good Doctrine Save One

Now, if you want to know the way of life, believe that Jesus Christ is a personal Saviour. Cut away from all doctrines and creeds and come right with all your heart to the Son of God. If you have been feeding on dry doctrine there is not much growth on that kind of food. Doctrines are to the soul like feeding on dry husks. The soul must be fed of the bread sent down from heaven. Now, this looks reasonable. Man lost life by unbelief, by not believing God's word, and got life back again by taking God's word. In other words, we get up where Adam fell down. When people say they cannot believe, show them Acts 16:31, Acts 17:3. Many will meet you with a scowl and say, "I don't know what it is to believe in order to be saved." The Word says, "Seek ye and ye shall find; knock and it shall be opened unto you." Acts 3:19. Repent ye, therefore, and be converted. Why unbelief? Has God ever broken His promise in these six thousand years. The devil and men have been trying all this time and have not succeeded in showing that He has broken a single promise. There would be a jubilee in hell today if one word that He has spoken could be broken. If a soul says they cannot believe, it is well to press him on that one thing. The Apostle John says: "If we receive the witness of men, the witness of God is greater. He that believeth on the Son of God hath the witness in himself, this record, that God hath given to us eternal life, and this life is in His Son." I John 5:9.

A MESSAGE

Words of Counsel

It is dangerous for those who are seeking salvation to lean upon the experience of other people. The trouble is that we have too much strength and confidence in ourselves. A captain, who was dying, once said, "Glory to God, the anchor holds." He trusted in Christ. His anchor had taken hold of the solid rock. An Irishman said, on one occasion, "That he trembled, but the rock never did." We want to get sure footing for those who are afraid of falling and fear they will not hold out. It is God's work to hold. Some people have an idea that they have to keep themselves and Christ, too. In II Timothy 1:12, Paul says: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day. It is a grand persuasion to give the dying soldier rest in the dying hour. Has not God the power to keep faith when God reflected that the distance was to be accomplished by tick, tick, tick. It took fresh courage to go its daily journey. Christians to commit themselves to the keeping of his Heavenly Father. Paul's advice, II Tim. 2:23, "Foolish and unlearned questions avoid; the secret of the Lord is with them that fear Him and He will show them His covenant." Ps. 25:14.

Some One I Heard Say, I Wish I Knew How to be Saved

I heard a doctor say a surgeon's custom was, before performing any operation, to say to the patient: "Take a good look at the wound and then fix your eyes on me, and do not take them off until I get through," which is a good illustration. Sinner, take a good look at your sins and needs of Christ, then

fix your eyes upon Him and do not take them off until you get through to God and receive the witness through the Holy Spirit that your sins are forgiven, as He is always successful. Never fail to operate on your soul until it becomes whiter than snow. It is better to look at the remedy than at the wound. You may be looking on the face of your sainted mother tonight and feel that she is praying for you, but the time will come when you shall never see her any more unless you are born of God and live for Him in righteousness and return and walk in the light of God near His side. The reader may be a young man or a young lady who has recently stood by the bedside of a dying mother and she asked you to meet her in heaven, and you made the promise. Oh, you shall never see her any more, except you live for Him who died for you. If you could hear her speak, would she not say: "Come this way, my son; come this way, my daughter." Obey your dear Christ, your best Friend. He says: "Come unto me and have eternal life in glory forever."

Dear Reader, Have You a Brother There?

Yes, we all have an elder brother there—Jesus, and from the heavenly shores he is calling you to come to Jesus. Let us turn our backs upon the world; let us give a deaf ear to the world; let us look to Jesus on the cross and be saved. Then we shall some day see the King in His beauty, and we shall go no more out. Listen to the Spirit's call, "Repent down at Jesus' feet." Be sorry for your sins and do not give up. God will answer your prayer, as David says: "Oh Lord, create in me a clean heart and a right spirit and give me the witness thereof." And he got it. We shall find out when Christ Divine creates that new heart. Thank God. In Luke 13:3 we read: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of God."

A GROUP OF INMATES IN 1914

"Jesus Wept"

I would rather go into the kingdom with the younger brother than stay outside with the elder. An elder brother who could not rejoice at his younger brother's return would not be fit for the kingdom of God. It is a solemn thing to contemplate, but the curtain drops and leaves him outside and the younger brother within. To him the language of the Saviour under other circumstances seems appropriate: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." Math. 21:31. Believing is the way to get power to love and serve God our Father and Creator of all and His gift of heaven, to bring all to pass by faith in Him. Glory! Amen!

A Promise Answered

I pray God that those who read this book may realize hundreds of bright jewels. Girls and women have escaped from destruction through the Beulah Anchorage, I am sure, and we have dear little children adopted in minister's families and other wealthy families that get all the education they can stand, and no doubt some become missionaries, and that counts double for the Beulah Anchorage Rescue Home. I waited until I was sure the call was from God, then I went to work with an ardor and courage. The Ministerial Association had put an investigation committee on to stop my choosing such a prominent place for an institution like the rescue home, considering it too great an undertaking. I answered: "The Lord showed me this place and He is able to see to it. I am not afraid as long as God is at the helm. He can steer it through." They proposed a side street. The girls need no alley, they need elevation and reputation, and to take the wayward and unfortunate we expect to battle with the outside. We ask the Lord to convert them and help us to cultivate them until strong enough to stand against the temptation of the evil.

Souls Come to See Me

Such inmates that were worrysome and asked for forgiveness, I would give them a good Gospel talk and told them to obey what they were taught. How many times after I gave them the message the Lord gave me, as it says, "His own shall open the mouth and God will fill it," and that is what He did to me. Then I built the altar and asked them kindly to come and kneel down and repent, which is the least we can do for a consecration to repentance. My heart has bled when I have tried to aid some high-strung, sensitive young girls to a place of safety. Many are waiting for loving hands like Beulah Anchorage girls and women, the vilest to be gathered in, but to stoop like the Founder did in the past. May it again find rescue workers to get the girls to take Christ in their hearts and life. And I did not need any amusements for them; I had no time, as there is so much to do—to till the rough ground to get rich soil, to bring forth fruit of righteousness and such that get there to see it in the right light, then they become spiritual, lose worldly inclinations and don't want to spent money for vanity.

A lady gave a book to her girl friend to read, and she glanced over it and said, "No good." One day she came across this lady with a gentleman and introduced him as the author of the book she had loaned her to read, and she took a liking to the young man. She went home and got the book and read it and cried all the way through, and wrote and told him so. So it will work with our best friend, Jesus, who died the cruel death for our sins. And if we can grasp it, we take the Bible and read so that the tears roll and the soul be penitent and cry out for living water to satisfy our soul. And they love to worship "God in the beauty of Holiness."

A Stranded Girl

The story is told of a young woman in Scotland who left her home, and became an outcast in Glascow. Her mother sought her far and wide, but in vain. At last, she caused her picture to be hung upon the walls of the Midnight Mission rooms, where abandoned women resorted. Many gave the picture a passing glance. One lingered by the picture. It is the same dear face that looked down upon her in her childhood. She has not forgotten her "cast off," sorrowing child, or her picture would never have been hung upon those walls. The lips seemed to open and whisper, "Come home, I forgive you, and love you still." The poor girl sank down overwhelmed with her feelings. She was the prodigal daughter. The sight of her mother's face had broken her heart. She became truly penitent for her sins and with a heart full of sorrow and shame, returned to her forsaken home. And mother and daughter were once more united after she repented and took in her heart and life. "Nothing speaks to us of the love of God like the cross of Christ." Come with me to Calvary and look upon the Son of God as He hangs there. Can you hear that piercing cry from His dying lips," "Father forgive them, for they know not what they do," and say that He does not love you? Greater love hath no man than this, John 15:13. Jesus Christ laid down His life for his enemies. He wants to wash you and make you whiter than snow. He wants you to walk with Him the crystal pavement of yonder blissful world. He wants to admit you into His family and to make you a son or a daughter of heaven. Will you trample His love under your feet, or will you this hour give yourself to Him, not reformed only, but regenerated—new creature in Christ Jesus?

Miss Sallie's Career

My heart is so full and so anxious to see souls, the devil thinks he has for hell, rescued as a brand from the burning.

Many Roman Catholics, as well as Protestants, were converted and took Jesus into their hearts and lives, born of the Spirit, at Beulah Home. St. John 3:3: "Except a man be born again, he cannot see the kingdom of God."

"Repent ye, therefore, and be converted, that your sins be blotted out." Acts 3:19. It cannot be repeated too often.

A girl named Sallie came and asked if there was place for her, as she was unfortunate and homeless. Her people had forsaken her. She was quiet and obedient and when the Founder had confession, and all had been pacified and things were nice and united for service, and I gave the message God gave me, Sallie got upset and left the room, followed by the Matron to tell her to come in, as she was not allowed to leave service without permission because the Founder talked against the priest. The Matron explained that she ought to wait until she understood, as she talked not against the church, only Bible, and that came in with the crucifixion.

By the time the Founder had a few more services and gave the message God gave through His Holy Spirit, as the word says, "We shall open our mouths and Christ promised to fill it," and it reached Sallie's heart as well as the others that came in and were given an invitation, and Sallie came, kneeling at the altar with the rest to confess her sins and take Christ in her heart and life, and she found joy and peace with her Lord, as Jesus loves all sinners to come home who have wandered far away. Now she enjoyed the pardon and blessing as joy filled her soul. She loved to study the Bible and lived for Christ. She stayed until strong enough, went back to her people in Philadelphia and worked and struggled along with her baby.

This wonderful story of God's love for sinners is sent out with a prayer that it may catch the eye and reach the heart and bring others to know our precious Saviour before too late.

Rescue the Perishing

Lilly was brought in and placed in our care at the age of 14 and had been here for over one year. She got converted and was also under our care for several years while living out. She finally got married. Both are converted and get along fine. They joined the Brethren Church and are faithful. Jesus says: "Even I am he that blotteth out thy transgressions for my sake. I will guide thee continually and satisfy thy soul in draught, and thou shalt be like a watered garden, or like a spring of water, whose waters do not fail." Jesus says: "O, how often would I have gathered thee in years past, as a hen gathers her brood under her wings. How often would I have led thee, as an eagle fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them; but thou wouldst not; nevertheless, this is still the day of my power, mercy and love. Keep true, keep faithful, by and by we understand all."

But while we remain strangers to our helpless and hopeless state by nature, far from making this proper use of the law, we trust in it and fancy that our unsprinkled obedience to it is the way of salvation. Thus we go about to establish our own righteousness, making light of the atoning blood which marks the new and living way to heaven. This very mistake ruined the Pharisees of old and destroyed their numerous followers in all ages. Rom. 9:31. Therefore, till you see yourselves corrupt, impotent creatures, you will openly neglect the Redeemer, give to your aggravated sins the name of human frailties and trust to your baffled and yet boasted endeavors—self-deception.

To sum up and close these important remarks, look at those who in mystic Babylon are not truly sensible of their total fall from God, and you will see them setting their own reason above the Holy Scriptures and their works in competition of Christ.

Inquire into their principles and you will discover slightly received and as unnecessary the doctrines of salvation by faith in Christ and regeneration by the Spirit of God. Examine their conduct and you find all commit sin and receive the mark of the beast, secretly in the right hand or openly in their foreheads. Rev. 13:16.

The Gateway Into the Kingdom

"Except a man be born of God he cannot enter the kingdom of heaven." John 3:3.

There is no portion of the word of God, perhaps, with which we are more familiar than this passage. I suppose if I were to ask those readers if they believe that Jesus Christ taught the doctrine of the new birth, nine-tenths of them would say, "Yes, I believe He did." The words of this Scripture are true. They embody one of the most solemn questions that can come before us. We can afford to be deceived about many things rather than about this one thing. Christ makes it very plain. He says: "Except a man be born again he cannot see the kingdom of God, much less inherit it." This doctrine of the new birth is, therefore, the foundation of all our hopes for the world to come. It is really the A, B, C of the Christian religion. My experience has been this—that if a man is unsound on this doctrine he will be unsound on almost every other fundamental doctrine in the Bible. A true understanding of this subject will help a man to solve a thousand difficulties that he may meet with in the word of God. Things that before seemed

very dark and mysterious will become very plain. The doctrine of the new birth upsets all false religion, all false views about God.

A friend of mine once told me that in one of his after-meetings a man came with a long list of questions written out to which he requested answers. He said: "If you can answer these questions satisfactorily I made up my mind to be a Christian." "Don't you think," said my friend, "that you had better come to Christ first; then you can look into these questions." The man thought that perhaps he had better do so. After he had received Christ he looked again at his list of questions, but then it seemed to him as if they had all been answered. Nicodemus came with his trouble mind, and Christ said to him, "Ye must be born again." He was treated altogether differently from what he expected, but I venture to say that was the most blessed night in all his life. To be born again is the free test blessing that will ever come to us in this world. Notice how the Scripture puts it: "Except a man be born again, born from above, born of the Spirit." From amongst a number of other passages where we find this word "except," I will just name three: "Except ye repent ye shall likewise perish." Luke 13:3-5. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Math. 18:3. "Except your righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Math. 5:20. They all three mean the same thing.

I am so thankful that our Lord spoke of the new birth to this ruler of the Jews, this doctrine of the law, rather than to the woman at the well of Samaria, or to Matthew the publican, or to Bacheus. If He had reserved His teaching on this great matter for these three, or such as these people would have said, "Oh, yes, these publicans and harlots need to be converted." I suppose Nicodemus was one of the best specimens of the people

of Jerusalem. There was nothing on record against him. I think it is scarcely necessary for me to prove that we need to be born again before we are meat for heaven. I venture to say that there is no candid man but would say he is not fit for the kingdom of God until he is born again of the Holy Spirit. The Bible teaches us that man by nature is lost and guilty, and one experience confirms this. We know, also, that the best and holiest man, if he turn away from God, will very soon fall into sin. Now let me say what regeneration is not—it is not going to church. Very often I see people and ask them if they are Christians? "Yes, of course I am; at least, I think I am. I go to church every Sunday. At, but this is not regeneration. Others say, "I am trying to do what is right. Am I not a Christian? Is not that a new birth?" No, what has that to do with being born again. There is yet another class—those who have turned over a new leaf and think they are regenerated. No, forming a new resolution is not being born again. Nor will being baptized do you any good. Yet you hear people say: "Why, I have been baptized and I was born again when I was baptized." They believe that because they were baptized into the church they were baptized into the kingdom of God. I tell you that it is utterly impossible. You may be baptized into the church and yet not be baptized into the Son of God. Baptism is all right in its place. God forbid that I should say anything against it, but if you put that in the place of regeneration, in the place of the new birth, it is a terrible mistake. You cannot be baptized into the kingdom of God. If any one reading this rests his hopes on anything else, on any other foundation, I pray that God may sweep it away.

Another class says: "I go to the Lord's Supper. I partake uniformly of the sacrament." Blessed ordinance. Jesus said that as often as ye do it ye commemorate His death. Yet that is not being born again; that is not passing from death into life.

Jesus says plainly, and so plainly that there need not be any mistake about it: "Except a man be born of the Spirit, he cannot enter into the kingdom of God." What has a sacrament to do with that? What has going to church to do with being born again? Another man comes up and says: "I say my prayers regularly." Still, I say, that is not being born of the Spirit. It is a very solemn question when that comes up before us. And oh, that every reader would ask himself earnestly and faithfully, "Have I been born again? Have I been born of the Spirit? Have I passed from death unto life?" There is a class of mankind who say that special religious meetings are very good for a certain class of people. They would be very good if you could get the fallen and the vilest there, or get the gambler there, or get other vicious people there—that would do a great deal of good. But we do not need to be converted. To whom did Christ utter these words of wisdom? To Nicodemus. Who was Nicodemus? Was he a gambler, or a thief? No; no doubt he was one of the very best men in Jerusalem. He was an honorable councilor. He belonged to the Sankedrim; he held a very high position; he was an orthdox man; he was one of the very soundest, and yet what did Christ say to him: "Except a man be born again he cannot see the kingdom of God." But I imagine someone saying: "What am I to do? I cannot creat life. I certainly cannot save myself." You certainly cannot, and we do not claim that you can. We tell you it is utterly impossible to make a man better without Christ, but that is what men are trying to do. They are trying to patch up this old "Adam nature." There must be a new creation, and if it is a new creation it must be the work of God. In the first chapter of Genesis man does not appear. There is no one there to take part. When God created the earth He was alone. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. John 3:6. You might as well try to make your-

selves pure and holy without the help of God. It would be just as easy for you to do that as for the colored amn to wash himself white. A man might just as well try to leap over the moon as to serve God in the flesh. Therefore, that which is born of the flesh is flesh. Rom. 8:1-13. And that which is born of the Spirit is Spirit. Not to trust or obey God would be like a man who refused a pardon for fear he should get into prison again.

May God let the light shine into your heart to be willing to yield and pray through, until you get the assurance that you passed from death into life everlasting.

More Abundant Life

A new inspiration is to be distinctly manifested both in soul and body as the continued flow of the life of Christ is received, there being no impediment to obstruct. The life of Christ is reproduced in mortal man. Can you estimate the length, the breadth, the depth and the height of this abundant life? There is no limit given in the word of God. We are to go on and on, daily proving what it will do for us. If it is in us, a well of water springing up into everlasting life, not for ourselves, but for others. This is a wondrous beauty. How many tired, weary, crushed hearts there are plodding on every thorny, impenetrable path, and how sweet is the privilege of giving them a drink from life's pure fountain. It disperses earth's sorrow, quickens into new life weak purposes. God would that Thy people lived in Thee, not in themselves. A great work is left in our care, of gathering in the lost for whom God died. It is God's work, the Beulah Home, and carried on to rescue lost souls. Revivals that are carried on without seriousness, with much levity and little prayer may add numbers to the church, but it is only to deceive these unhappy souls if won,

and the church is a worldly organization. The men who promote them, and they who are deceived by them, are alike in danger, and if the blind lead the blind, both shall fall into a ditch. Matt. 15:14.

To have a genuine revival of religion, those who promote it must be thoroughly in earnest and feel their constraining forgiveness deeply. "They that sow in tears, shall reap in joy." Ps. 125:6-7. Then, to make our labors effectual, we must pray and work in faith, expecting success. The Holy Spirit inspires the love for souls and a desire to help them, and then Christ gives us the power to overcome all evil. Here is a wonderful secret, most precious and encouraging to have, the Holy Spirit abiding within, inspiring every prayer, all our thoughts and plans for the day, so that each day becomes a day of victory, and we are the fruit-bearing branches. Oh, God, make Thy people a fruit-bearing people continually by thine indwelling life for daily service.

David says, Psalms 145:14-17-19: "The Lord upholdeth all that fall and raiseth up all those that bowed down.

"The Lord is righteous in all his ways and holy in all his works.

"He will fulfill the desire of them that fear him. He also will hear their cry and serve all them that love and obey him."

ADDRESS

Rejecting Light

It is a dangerous thing to reject the light that God sheds on our hearts. Every ray of light He grants us is essential to our present and eternal good and is a direct manifestation of infinite love. Hence, to disregard it is to necessarily work against our own interest. The word of God declares the danger of such a course by showing that it is possible to go so, in turning from the light, as to believe a lie after knowing the truth. Thess. 2:9-12. "They knew the truth, but would not love it." This doubtless is what is meant by the light in us turning to darkness. When we hate and oppose the truth we will naturally look for an easier way, and some become an easy prey to the devil's delusion. How often have we seen this demonstration in many who were once saved and rejoiced in the truth, but by falling into temptation they lost the love of truth out of their hearts and continued to sin against light until they now declare that they are clear before God while practicing what they once denounced as evil and were blessed in so doing. They look upon the peace and joy that attended their life of obedience as unnecessary and sometimes as even fanatical. So, to evade the narrow way, they have hid themselves in the refuge of lies. But let it be remembered that truth is truth, and consequently the same facts exist regardless of their attitude toward them.

Be up and doing. Tell it all to Jesus and He will straighten all out and cast it in the sea of forgetfulness. The good book tells us so. Therefore, don't neglect to tell Jesus and keep a daily account and be ready for His calling to our promised eternal home.

The light of judgment day will prove this true. To the eternal horrors of gain, we may go so far in rejecting light that the Holy Spirit will leave us to our own destruction. The old adage, "While the lamp holds out to burn, the vilest sinner may return." And even they did not like to retain God in their knowledge. God gave them over to a reprobate mind. Rom. 1:28. Men may give us over in despair of our salvation and yet the possibility of being saved may linger, but when God, seeing the hardness of our hearts, gives us over, we are hopelessly lost beyond all possible recovery. Such are without remedy, being past feeling, their conscience being seared with a hot iron, as we may continue to apply a red-hot iron to any part of our bodies until the nerves no longer respond to its touch, the flesh being seared or calloused. So by resisting the constant application of the truth we may become past feeling, or be no longer susceptible to the impress of the Holy Spirit. God will then give us over to hardness of heart. Listen—don't be negligent too long. Take warning.

Instead of Hardness Ourselves, Listen

Blessed Saviour, Thou wilt guide us. He will if we obey Him till we reach that blissful shore.

Where the angels wait to join us
In Thy praise for evermore.

I kindly ask every one to be willing to take up the cross and get right with God and make heaven and not trifle away the privilege of salvation.

Lifted Into the Beyonds

Beyond the casualties of this life, beyond circumstances, doubts and fears, beyond probabilities or possibilities, sight and

sense, beyond apeparances, impressions, feelings, both in body or mind, faith in God lifts us up. What if we are bankrupts, since we belong to a firm whose wealth was never fathomed and whose abundance can never be exhausted and we are privileged to draw just as our demands require both for soul and body? Weary one, look up; desponding one, take down thy harp from the willows. Begin to tune it to one of Zion's songs. You are not now in a strange land. Begin to sing, you are going to triumph gloriously. Through Christ's finished work claim at once pardon for all your iniquities. Is there still a want left unsatisfied in your longing heart? Draw night to God. He will draw nigh to you abundantly, above all you are able to ask or think. It is for His own glory that you should be victor. It is His interest as well as yours that you should be brought into complete liberty and live in the resurrection life of Christ, taking Him moment by moment for every need, for you are not your own. He has bought you with a great price. He wants you to represent Him to all with whom you have to do. This you can do when you are lifted out of the life of self and brought into Christ in such relationship that you know you are a member of His body and that He is your very life. Manifest not only in your souls, but in our mortal bodies.. Quickening them by His Spirit that dwelleth in us. Oh, if I could encourage some poor, disheartened one to press into the kingdom! I reach out my hand to you and say: "The Master is come and calleth for thee. Arise and come quickly to Him." Your case is in no way hopeless when every human refuge failed. We found Christ a perfect cure. Fear not, only believe and you shall see the salvation of the Lord. It is impossible for you to sink in the threatening waves if only you cry out, "Lord, save me or I perish." That same precious unseen hand which caught Peter will grasp you and set upon you a rock immovable in all waters and amid all storms. It is inexpressibly sweet to live and move

and have our being in God. All anxious thought for the morrow gone. Dear readers, you want to work for God; you want to rescue perishing souls. Get at it. I enjoyed it wonderfully while I was at it those twenty years—Prison work nine years and the institution of Beulah Anchorage eleven years. It is twenty-three years since I came to Reading. I am sixty-eight years of age. My time is passing on. Many good people are jealous of me for the succes I had in this rescue work, though you will not mind the meanness, jealousy, malice and envy as long as you are in the work. And this book, who ever gets it, is the last of my life's work. Before I came to Reading I enjoyed church work; but prison and Beulah Anchorage for deep fallen souls. The Saviour came and gave me so much greater joy. Paul had hard suffering and persecution, but, above all, enjoyed preaching Jesus, the crucified one. Praise God.

Jesus, the fairest of ten thousand, the one altogether body, the bright and morning star.

Believe and Thou Shalt be Saved

Well, I cannot help believing in Jesus Christ, because when I became convicted of my sins and was willing to seek Him with all my heart, He came into my heart and the evidence was born of the Spirit. I never backslided, as when I made a mistake I went to Jesus and confessed it, and He was as good as His word, forgave me all my debts as I forgive my debtors. I praised His name and I went in for all Christ had for me from twelve years of age until I was sixty-eight. And I never can express how wonderfully I enjoyed Christian life. And I never try to serve both Mammon and God; that is why the world don't understand me. Many Christians get mixed by listening to what the evil has to say. So many, out of jealousy, are ready to use it as a tool "to do me," and others it weakens so

that I see them watch my every move. Well, it matters not to me. I just go on and trust in my Saviour. He sticketh closer than a brother. He is all the world to me. I am taken captive 22 months and am put in a cemented space alone (according to my vision), as John on the Isles of Potmess, and a siege of mercy by my side. All efforts made out of duty, and people seem like in the time of Pharaoh—hardened their hearts. Instead of praying then, we forget others and say, "Lord, search me." We get full of unselfish love.

Satan says converting sinners by repentance is ignorance. Homes that are carried on by teaching them to repent of their sins and pray as David did, and the Lord heard his prayer and forgave him his sins, he calls ignorance. Paul did repentance three days with his blind eyes by praying, and repenting is what moved God to forgive him, and he received his eyesight. He put him on that solid rock and God did not sent him out to preach to serve Mammon and God, but God told him, "Preach Jesus the Christ, the crucified one; tell them to repent and be converted that their sins be blotted out." No hell and damnation for the blood-washed that walk in the Spirit. No time to serve Mammon, as it says, "Watchand pray." Search the Scriptures, and a Christian ought to be full of the Scripture, which is a well of salvation and requires time. No time for anything that don't help some one to heaven. Pastime will all be taken up visiting the sick. Always get booked up to date and live up to date. We find time is too short for a Christian to have playthings like dancing and worldliness. Always lots more to do for Jesus. He keeps His own busy day and night to praise Him for the unspeakable gift which makes us a match for the good, as He is waiting for His people to live the essential of salvation. No time to waste.

Let Us Come to the Word of Right or Fear

Mr. Spurgeon says: "I never heard of a stork that, when it met with a fir tree, demurred as to its right to build its nest there, and I never heard of a coney yet that questioned whether it had a permit to run into a rock." Oh, my, these creatures would soon perish if they were always doubting and fearing as to whether they had a right to use providential provisions. The stork says to himself, "Ah, here is a fir tree." He consults with his mate, "Will this do for the nest in which we may rear our young?" "Aye," says she, and they gather the material and arrange them. There is never any deliberation, "May we build here?" They bring their sticks and make their nests, and yet nobody ever said to the stork, "Whosoever buildeth on this fire tree shall never have his nest pulled down." No inspired word has every coney, "Whosoever turns into this rock cleft shall never be driven out of it." If it had been so it would make assurance. Yet here is Christ provided for sinners—just the sort of a Saviour sinners need, and the encouragement is added: "Him that cometh unto me I will in no wise cast out." Whosoever will, let him take the water of life freely. Now, let us come to the word. John tells us in his Gospel what Christ did for us on earth. In the epistle He tells us what He is doing for us in heaven as our advocate.

Five Things Worth Knowing

In the third chapter of John's first epistle there are five things worth knowing. In the fifth verse we read the first: "And we know that he has manifested to take away our sins and in him is no sin." Not what I have done, but what He has done. Has He failed in His mission? Is He not able to do what He came for? Did ever any heaven-sent man fail yet? And could God's own Son fail? He was manifested to take away

our sins. Again in the nineteenth verse, the second thing worth knowing: "And hereby we know that we are the truth, and if the truth, make us free in deed." If the Son, therefore, shall make you free ye shall be free indeed. John 8:36. The third thing worth knowing is in the fourteenth verse. We know that we have passed from death unto life, because we love the brethren. The natural man does not like Godly people, nor does he care to be in their company. He that loveth not his brethren abideth in death. He has no spiritual life. The fourth thing worth knowing we find in verse twenty-four: "And he in Him, and hereby we know that he abideth in us by the Spirit which he has given us." We can tell what kind of Spirit we have. If we possess the Spirit of Christ, a Christ-like Spirit, not the same, not the same degree, but the same in kind. If I am meek, gentle and forgiving; if I have a spirit filled with joy; if I am long suffering and gentle like the Son of God, that is a test, and in that way we are to tell whether we have eternal life or not. The fifth thing worth knowing and the best of all is beloved. Now notice the word. It does not say when you come to die. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when He shall appear we shall be like Him, for we shall see Him as He is (V. 2). Therefore let us strive to do our best and give our best.

Be True to Jesus Christ

Let me, first of all, dear readers, greet you as co-workers in a cause that God called me, which is very dear to my heart, and, as far as I got in those eleven years to found it, God gave me success, beautifully planned to go on, as I will refer to later. Souls were won most every week—three and four and as high as eight were at the altar at once. The Home was established for slum work, and souls write me today and say they wish

they could all be together and enjoy those Bible instructions and hear me bring the cheerful message of God and encourage them to stand and face the foe with victory. All join hands and hearts in the strength of God with a strange inspiration from the Holy One and give battle until the foe was vanquished. The weapons of this warfare are obtained from the armor of God, and victory is promised if the battle is waged in His name and for His sake.

Let the power of sin assail,
Heaven's grace can nevel fail.
Victory! I am free! Jesus gives
Me victory. He is all in all to me.

Victory

Triumphant heart! Eternal, glorious victory is assured and was gained. Glorious blessings from time to time. One day I said, "Matron, I don't know where and what denomination I belong." "I guess to all, as I think you have the whole outfit." Some join the Meeting House. A girl who had been converted was asked, "How do you know?" "Because I am changed." "How do you know you are changed?" "If I was not, this world was."

The Holy Spirit teaches me to get filled with the love of God, to bring forth souls as the heat of an incubator hatches out chicks and brings them forth. So through Christ, whose love burns out all dross and puts convictions of a burning love which fills the space of our being with glory, so the demon has no room, nor can he stand to come near the brightness—Jesus, the morning star.

For my grievous sins have all been washed away.

Peace that passeth understanding fills my heart with joy and victory.

As Jesus creates a living faith to take hold of horns at the altar, say: "Here I am, all for Thee and Christ Divine." Accept the sacrifice and fill the soul with His hallowed blessing to overflowing. Praise God.

Divine intelligence directs,
Divine love protects;
Divine mind, unfold to us each day
All we should know, do and say.

Sentence Pronounced—"He Has Been Pardoned"

Pay the price by coming to Jesus' feet and repent from the awful sinning, and Jesus gives the password: "Thy sins are forgiven thee—go and sin no more." Live and work for the Judge that pardons you. If we believe there is for us no condemnation, no judgment, a person really hears the word of Jesus and believes with the heart of God, who sent the Son to be the Saviour of the world and lays hold of and appropriates this great salvation. There is no fear of judgment. He will not be looking forward with dread to the great white throne, for we read in I John 4:17: "Herein is our love made perfect that we may have boldness in the day of judgment." A man was on trial for his life. He had friends with influence and they succeeded in securing pardon from the king. He went into court with the pardon in his pocket. When the sentence was pronounced he pulled out the pardon, presented it and walked out a free man. He has been pardoned and so have we. Then let death come, we have naught to fear. All the grave diggers in the world cannot dig graves large enough and deep enough to hold eternal life. All the coffin-makers in the world cannot

make coffins large enough and light enough to hold eternal life. Death had his hand on Christ once, but never again.

Come and thy people bless
And give Thy word success.

To rule in every heart and speak pardon and peace to every soul that come penitent unto Christ.

What Will the Church Do for Us

Look and live and there is eternal life for every poor sinner. Look at the cross on Calvary's brow. Jesus atoned for all penitent souls, bought with a price the precious blood by the Son of God. The blood of all sacrificed blood ever will be spilled for the lost, for the fulfillment of prophecy and for the sin of the world. If you are sick of your sins you can be saved this very hour. God has provided a remedy and it is offered to all without price or money. Only give up all self and pride and worldliness. You need not look at the church,the church is all right, but the church cannot save you. You look at the crucified one—look to Calvary. Bear in mind, sinner, that Jesus died for all. You need not look to ministers; they are just God's chosen instruments to hold up the remedy—to hold up Christ. And so, my friends, take your eyes from men, take your eyes from the church; lift them up to Jesus, who became a remission for the sin of the world, and there will be life for you from this hour. Thank God we do not require an education to teach us how to look. That little girl, only four years old, who cannot read, can look, and when the father is coming the mother says, "Little girl, look, look," and she just looks. And that is the way to be saved; it is to look at the lamb of God, who taketh away the sin of the world. Whosoever becometh sick of sin and repent, just take God at His word. Say,

"Jesus is all the world to me," and the assurance will come and your Christian life will be a happy one and you will be sure of heaven if you live by the grace of God.

Believe and be Healed or Die

Hearing this friend goes away and returns with another and that one testifies to the same thing, I am still unbelieving. So he goes away and brings another, and another, and another, and they all testify to the same thing. They say they were as bad as myself; that they took the same medicine that has been offered to me, and that it has cured them. My friend then hands me the medicine. I dash it to the ground. I do not believe in its saving power; I die. The reason is, then, that I spurned the remedy. So if you perish it will not be because Adam fell—because you spurned the remedy offered to save you. You will choose darkness rather than light. How, then, shall we escape if we neglect so great salvation. There is no hope for you if you neglect the remedy. It does no good to look at the wound. If we had been in the Israelite camp and had been bitten by one of the fiery serpents, it would have done us no good to look at the wound. Looking at the wound will never save any one. What you must do is to look at the remedy. Look to Him who has power to save you from your sin. Behold, the camp of the Israelites. Look at the scene that is pictured to your eyes. Many are dying because they neglect the remedy that is offered. In that arid desert is many a short and tiny grave. Many a child has been bitten by the fiery serpent.

Fathers and mothers are burying their children. Over yonder they are burying a mother—a loved mother is about to be laid in the earth; all the family weeping together around the loved form; you hear the mournful cries; you see the bitter tears. The father is being borne away to his last resting place;

there is wailing going up all over the camp; tears are pouring down for the thousands who have passed away; thousands more are dying, and the plague is raging from one end to another; it gradually will be renewed—soon, soon. I see mother bending over the form of a beloved girl just coming into the bloom of life, just budding into girlhood. She is wiping away the sweat of death that is gathering upon her brow. The mother's heart strings are torn and bleeding. All at once she hears a noise in the camp; a great shout goes up; she goes to the door of the tent. God has instructed Moses to make a brazen serpent. There are shouts, "Why, my good woman, have you not heard the good news that has come into the camp?" "No," says the woman. "Good news—what is it?" "Why, God has provided a remedy." "Oh, tell me what is the remedy?" "Why, God has instructed Moses to make a brazen serpent and to put it on a pole in the middle of the camp, and He has declared that whosoever looks upon it shall live." The shouts of these people when they see the serpent lifted up!

The mother goes back and tells the girl the good news: "Dear, you need not die, my girl, my girl." Already stupified, she is so weak she puts her strong arms under her and lifts her up. "Look yonder—look right there under the hill." But she says, "I do not see anything—what is it, mother?" And she says, "Keep looking and you will see it." At last she catches sight of the glistening serpent, and lo, she is well! And thus it is with many a young convert. Some men say, "Oh, we do not believe in sudden conversions." How long did it take to cure those who looked at the brazen serpent? It was just a look and they were well. God has told Moses that none of those who look down upon that serpent shall die. A boy was bitten of the fiery serpent and he looked and lived, and he told another, and he told another. I imagine the young man was intellectual and he says to the young convert, "You do not think I

am going to believe anything like that? If the physicians in Israel cannot cure me, how do you think that an old brass serpent and pole is going to cure me?" "Why, sir, I was as bad as yourself and I was cured—that did it. I just looked, that is all." "Well, if I understood the philosophy of it I would look and get well." "Let your philosophy go—look and live." "But, sir, you ask me to do an unreasonable thing. If God had said, 'Take the brass and rub it into the wound,' there might be something in the brass that would cure the bite." He calls another young man in. "Just tell him how the Lord saved you," and others came, and the young man says, "It is a very strange thing. If the Lord had told Moses to go and get some herbs or roots and stew them and take the concoction as a medicine, there would be something."

My boy, mother says I have the best of news in the world. Why, hundreds who were gone very far are all perfectly well. Well—I should like to get well. It is a very painful thought to die here in the wilderness. I want to go into the promise land, but I do not understand the remedy. It does not appeal to my reason. God has provided a remedy. I cannot believe that I can get well in a moment, and the young man dies of his own unbelief.

Bring all your sins to the crucified one,
Jesus will wash them away .
Come and obey. You will say,
Jesus has saved me, praise Him today.

A MESSAGE

How Shall We Get Into His Kingdom?

Now, God tells in His word how we get into His kingdom. We are not to work our way in. But that salvation is worth working for. We admit all that. If there were rivers and mountains in the way it would be worth while to swim those rivers and climb those mountains. There is no doubt that salvation is worth all that effort, but we do not obtain it by our works. It is to him that worketh not, but believeth. Rom. 4:5. We work because we are saved. We do not work to be saved—we work from the cross, but not towards it. It is written, "Work out your own salvation with fear and trembling." Phil. 2:12. Why, you must have your salvation before you can work it out. Suppose I say to my little girl, "I want you to spend that hundred dollars carefully." "Well," she says, "let me have the hundred dollars and I will be careful how I spend it." I remember when I first left home and went to Boston, I had spent all my money and went to the post office three times a day. I knew there was one mail a day from home, but I thought by some possibility there might be a letter for me. At last I received a letter from my little sister, and oh, how glad I was to get it. She had heard that there were a great number of pickpockets in Boston and a large part of that letter was to urge me to be very careful not to let anybody pick my pocket. Now, I required something in my pocket before I could have it picked. So you must have salvation before you can work it out.

When Christ cried out on Calvary "It is finished," He meant what He said. All that men have to do now is just to accept of the work of Jesus Christ. There is no hope for man

or woman so long as they are trying to work out their own salvation for themselves. I can imagine there are some people who will say as Nicodemus possibly did, "This is a very mysterious thing." I see the scowl on that Pharisee's brow as he says, "How can these things be?" It sounds very strange to his ear, "Born again. Born of the Spirit—how can these things be?" A great many people say, "You must reason it out," but if you do not reason it out, do not ask us to believe it. I can imagine a great many people saying that. When you ask me to reason it out, I tell you frankly I cannot do it. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit. John 3:8. I do not understand anything about the wind. You ask me to reason it out—I cannot; it may blow north here and a hundred miles away due south. I may go up a few hundred feet and find it blowing in an entirely opposite direction from what it is down here. You ask me to explain these currents of wind; but suppose that because I cannot explain it to you and do not understand them I were to take my stand and assert there is no such thing as wind. I can imagine some little girl saying, "I know more about it than that man does; often have I heard the wind blow and felt it blowing against my face." And she might say, "Did not the wind blow my umbrella out of my hands the other day, and did I not see it blow a man's hat off in the street? Have I not seen it blow the trees in the forest and the growing corn in the country?" You might just as well tell me that there is no such thing as wind as tell me there is no such a thing as a man being born of the Spirit. I have felt the Spirit of God working in my heart just as really and as truly as I have felt the wind blowing in my face.

I cannot reason it out. There are a great many things I cannot reason out but which I believe. I never could reason

out the creation. I can see the world, but I cannot tell how God made it out of nothing. But almost every man will admit there was a creative power.

There are a great many things that I cannot explain and reason out and yet that I believe. I heard a commercial traveler say "that he had heard that the ministry and religion of Jesus Christ were matters of revelation and not of investigation." When it pleased God to reveal His Son to me, says Paul, Gal. 1:15-16, Acts 3:19.

A party of young men made up their minds not to believe anything they could not reason out. An old man heard them and presently he said: "I heard you say you would not believe anything you could not reason out?" "Yes," they said, "that is so." "Well," he said, "coming down on the train today I noticed some geese, some sheep, some swine and some cattle, all eating grass. Can you tell me by what process that same grass turned into hair, feathers, bristles and wool. Do you believe it is a fact?" "Oh, yes," they said, "we cannot help believing that, though we fail to understand it." "Well," said the old man, "I cannot help believing in Jesus Christ, and I cannot help in believing in the regeneration of man." When I see mankind, who have been reformed, have not some of the very worst men been regenerated, been picked up out of the pit and had their feet set upon the rock and a new song put in their mouths? Their tongues were cursing and blaspheming and now are occupied in praising God. Old things have passed away and all things have become new. They are not reformed only, but regenerated—new men in Christ Jesus. There is no truth in the Bible that Satan would so much like to blot out as the words ye must be born again. God provideth a remedy for this bitter Israelite. Look and live and there is eternal life for every poor sinner. Look and you can be saved. My reader, this very hour God has provided a remedy and it is

offered to all. Do not look at the pole, that is the church; you need not look at the church, the church is all right, but the church cannot save you. Look beyond the pole, look at the crucified one. Look to Calvary. Bear in mind, sinner, that Jesus died for all. You need not look at the ministers; they are just God's chosen instruments to hold up the remedy, to hold up Christ. What men want is the power to overcome temptation, the power to lead a right life. An unregenerated man would rather be in hell than in heaven. Take a man whose heart is full of corruption and wickedness and place him in heaven among the pure and holy and the redeemed, and he would not want to stay there. Certainly if we are to be happy in heaven we must begin to make a heaven here on earth. Heaven is a prepared place for a prepared people. If a gambler or a blasphemer were taken out of the streets of New York and placed on the crystal pavement of heaven and under the shadow of the tree of life, he would say, "I do not want to stay here."

In the fourteenth and fifteenth verses of this chapter we read: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Whosoever, mark that. Let me tell you who are unsaved what God has done for you. He has done everything that He could do toward your salvation. You need not wait for God to do anything more. In one place He asks the question, What more could He have done? Isa. 5:4. He sent His prophets and they killed them. Then He sent His beloved Son and they murdered Him. Now He has sent the Holy Spirit to convince us of sin and show how we are to be saved.

And if by believing I get a new life and a new hope, a peace, a joy and a rest to my soul that I never had before; if I get self-control and find that I have a power to resist evil and

A GROUP OF INMATES, 1913

God shall supply all your need. Phil. 4:19
Do all things without murmurings and disputings. Phil. 2:14

to do good, I have pretty good proof that I am on the right road to the city which hath foundations, whose builder and maker is God. And if things have taken place and are now taking place as recorded in God's word, I have good reason to conclude that what yet remains will be fulfilled. And yet people talk of doubting. There can be no true faith when there is fear. Faith is to take God at His word unconditionally. Perfect love casteth out fear. Thank God.

A Morphine Soul Rescued

Mrs. Dr. Stoltz, a graduate of a medical college, was brought in by an official of the city to the Beulah Home in her 59th year, ruined through dope down to skin and bone, a mere skeleton, and she was recruited and got converted and joined the Brethren Church. She remained with us a few years, and her health was restored and her mind and body developed as well as her soul. Praise God. She remained with us a few years; then she needed a more quiet home, and the Brethren finally took her over in their home, as that home is an old people's home, where she would be cared for for life. Thank God. The few years she was with us she was very active and helpful and very gracefully extended educational help, for after she became normal she was a lady of refinement, although she would soon have been in a dope grave. One soul is worth more than the whole world. She was one who came to seek and save that which was lost. I pray God that those who read this book may realize that hundreds of bright jewels, girls and women, escape from destruction of eternity through Beulah Rescue Home. I waited until I was sure the call came from God and then immediately went to work with ardor and courage. The Ministerial Association put a committee on me to stop my buying a Home so prominent—too great an under-

taking. I answered, "The Lord showed me this place and He is able to see it through."

So He was, and people never realized the work that was accomplished in the eleven years, as seventy per cent were won and thirty per cent. did not keep faithful, which the evil one used to undermine the good work, and I did not mind that. If there were no contrariness or persecution, why, it would not be God's work. All of God's people are picked at and sometimes they devour each other out of jealousy. The good book tells us so. Sometimes a cover is used to cover another one's success or ignore it underneath. This is the work of the evil one, that does not but destroy and undermine the Lord's work, The Pharisees did it to Him.

Mrs. Dr. Stoltz intelligence cannot be expressed for her way of doing good after the conversion of the naturally depraved and condemned creatures. Self-righteousness and pride are the most absurd and monstrous of all our sins. The deepest repentance and profoundest humility becomes us; to neglect them is to stumble at the very threshold of true religion; and to ridicule them is to pour contempt upon reason, revelation and the first operations of Divine grace on a sinner's heart. Spiritual health we enjoy through the powerful help of our Heavenly Physician, the second Adam, but saying, "Peace, peace."

When there is no peace, they imitate the Pharisee of old, who, for fear of displeasing the rich and offending the great, preached smooth things and prophesied deceit, and will meet with dreadful punishment. "Give sinners warning from me," says the Lord to every minister.

I say to the wicked, the unconverted, thou shalt surely die, and thou giveth him not warning. He shall die in his iniquity, in his uncovered state, but his blood will I require at

thy hand. See Matt. 18:3, Ezek. 3:18 and 13:10. When such an immense body as this is to be restored to the image of the infinitely holy glorious and blessed God, common sense dictates that the amazing task can be performed by no other than the original. Great searcher of hearts, humbly acknowledge that all the gracious rewardableness of the best works of faith is derived from His precious blood and original merit. Hence it appears that notwithstanding the Saviour is God over all blessed forever. All things were made by Him. He upholds all things by the word of His power and every believer may adore and say with the apostle when the light of faith shone into his benighted soul, my Lord and my God. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

That God brought her back to herself in her age was a miracle, and I am, as the Founder, to see that the work as God used me is brought back, and ask God to sent me people to stand by me to do so.

On the Street! On the Street!

To and fro with weary feet,
Aching heart and aching head,
Homeless, lacking daily bread,
Lost of friends and joy and name,
Sold to sorrow, sin and shame;
Wet with rain and chilled by storm,
Ruined, wretched love forlorn,
Weak and wan with weary feet,
Still I wander on the street.

On the street—on the street,
Still I walk with weary feet;
Lonely 'mid the city's din,
Sunk in grief and woe and sin;
Far from peace and far from home,
No one caring where I roam;
No kind hand stretched forth to save,
No bright hope beyond the grave.
Feeble, faint with weary feet,
Still I wander on the street.

There were those eleven years of Beulah Anchorage with the door of Blessing to welcome them in day and night.

Beware who takes part to change the rescue work.

No limit to age. The unfortunate must be cared for. There is no other place in this city to rescue and care for them.

All's Well

There are false prophets out in the streets, and sick, weary and homeless hundreds of poor, sinful girls.

The bell tolls the solemn hour of midnight and still these outcasts are aimlessly plodding their way with no hope for the future and no expectations of shelter, except by adding to the burden of their sin. Who can tell the story of their hearts, the seemingly irresistible temptations that surround them before they fell, or the many circumstances that led to the first false step. Here was the Beulah Anchorage which had an open door of blessing, without red tape or silver or gold to take Christ in their heart and life. Weary and tired of sinning, her thoughts turn to the happy days of childhood, from which she drifted away into sin and sorrow. One can't imagine the goodness of God. The Founder of Beulah Anchorage, who sympathized

with her in all her sorrows, in quiet, unselfish ways sought to make their lives one of cloudless happiness. If tear-dimmed eyes attest the sincerity of such reflections, say it to the grief-stricken soul. If you are what the world calls an abandoned woman, we will, in the name of our blessed Saviour, speak words of encouragement. The Beulah Anchorage was ready to say, "We will tell you that through His Divine grace, every creature whosoever sinful may become pure as the the spotless snow." Let us offer to you the sweet consolation of His love, more fragrant than jasmine and as boundless as eternity.

A Prodigal Girl

A beautiful girl strayed from home and was brought in by an officer from City Hall. She gave her sad wanderings away from her grandmother and was stranded through a man of no respect for himself and fortunately landed at Beulah Anchorage. She was from New York and 19 years of age. She became contrary and I nicely took her in the grated room, and it took three days until she was willing to yield to the rules, but then she got there with all her heart and took me around the neck and told me of all her contrariness at home; that they were too easy with her, and she thanked me to be firm and kind and cried to break my heart. Her unkindness to her dear grandma preyed upon her mind and she promised me to be willing to do anything if I would help her to get converted. She came to the service and I gave the message with a broken heart. All were in tears that were there and the lecture room was well filled with inmates. She repented and asked the Lord to forgive her, and He answered her contrite, penitent heart. She was good then. We were all sorry to see her go. No one could help but see when Jesus forgave her sin—she just shone from the glory of God. She shook hands with all and said, "Now I will go

home and tell grandmother all about how I had to be brought to see and feel my sins." Jesus alone will help.

When I was a little child, how well I recollect grieving my mother with my folly and neglect. My childhood griefs and trials she would gladly share. She had died and I wandered far away in sin, while my grandmother was so kind to me. I knew her loving heart was breaking in mourning for me. I became a prodigal and left the old sweet home. When I kneel in worship to Thee King of Kings, who has saved me by His grace and with joy behold His face, thanks to God forever. For the prodigal boy an open door—what of the girl?

There was a time in Beulah Home
When in the book of heaven
An account was standing.
My name was at the top.
When I was brought to a test
And many things below.
But I went to the keeper
To have my sins forgiven,
And settled it, and cannot
Find a thing. I praise Him for His love
To clear all the records away,
For He settled down on my knees
For me, for me. Thank God.

Dear Readers

The first and only rescue mission for girls and women in the City of Reading, Pa., was organized in 1907. Founded by Mrs. M. L. Landis, who came from Lehigh County to Reading twenty-three years ago and did nine years private evangelistic prison work and then obeyed the call to get a rescue mission for fallen, unfortunate, homeless girls and women.

My dear readers of this book, I remember one instance out of many at the Beulah Anchorage Rescue Home: One evening, as we Board of Ladies were sitting in the lecture room, the door bell rang. I answered. There was a policeman with a nice, tall, stout woman and a fat baby in her arms, under the influence of drink, and the officer asked me if we had room to take care of this woman. I answered, "Yes, all right." Her waist was hanging open and she did not realize half of what she was saying, so hard was she under the influence of drink. I asked her to follow the assistant up the stairs, "she will put you in a nice bed." Near the bath room in her condition, I told her, "Now let the assistant help you to bed and take care of the baby." She answered, "Oh, yes'm." She turned about in a sort of bewildered way and said, "I am tired—where am I?" "You go to rest now and tomorrow you will know where you are all right." She soon became quiet and dosed in a stupor and rested until morning, and the smell of drink doped the baby, which also rested until morning. The bell rang to rise for breakfast, and she came to the dining room and asked me to go. I said, "No, you take some breakfast." After breakfast she asked again to go. "No, we have worship." Then she asked to go to her man. Then I asked her, "To your husband?" "No, the man I live with." "Does this nice baby belong to him and not married, my dear?" "Yes, he promised to marry me, but drink made so much trouble." "Well, you are now in a rescue home to do you good." "Yes, but I want him; he promised to marry me, but it did not happen." "Too much drink, is that it?" "Yes, we have so much trouble through it." "Well, see here, my dear, you stay until you take Christ in your life and heart; then you won't care for drink; and your man cannot see you this time, as I will tell him to get rid of drink, go to some church instead of a saloon and take Jesus in his heart and life. Then you come, and if I under-

stand you mean to be good and right with God, bring your license along to marry her; then you get her, as she is willing to let sin alone and repent and accept Jesus; then you can see her." And he commenced to cry like a child. I prayed with him and told him to kindly go." "No, how can I?" "Oh, yes, you can. Oh, my dear one, be sure you obey my advice and then come." And she got converted. He said, "I'll try to get all right." When he came again I got her to ask him to unite in the proper way, and in less than three months he came with the license and took her and the baby and got married. The report came in that they live sober and happy. Oh, how I see God in this work I love so, where Jesus converts the sinners, and this woman says:

Since Christ my soul from sin set free
This world has been a heaven to me;
And 'mid earth's sorrows and its woes
'Tis heaven my Jesus here to know.

What matters where on earth we dwell,
On mountain top or in the dell?
In cottage or a mansion fair,
Where Jesus is, 'tis heaven there.

Thank God.

An Unfortunate Girl Rescued

A girl, May, with two illegitimate children, was in the Home eighteen months and was converted. It was a pitful case. She had two little ones and had no place to go, so, forsaken, she came to Beulah Anchorage, and, in great worriment, asked if we would be so kind and take her in with a child of three years and two months. Two children were very hard to bear up with and no one to care for them. But she was a faithful

worker and soon got converted. It cost her many tears to get down to confession, but she bowed down at the feet of Jesus, and Jesus our Saviour forgave her. She received a great blessing to pay the price, and she enjoyed all the meetings, weekdays and Sundays. She was very useful and in eighteen months she left to serve out. She was faithful and soon God gave her a husband; after her marriage she lived on a farm. She writes very spiritual letters and gets along, with hard work, on a farm of 80 acres. She says: "I keep on serving my Lord and read the Bible and pray." God bless her. After she was married God took the baby to Himself, and she asked me to let her have the first one, which some one had kept, and the dear people gave her her wish, as her heart was so broken without a child. But God gave her a child three years after she was married. She writes most interesting letters. Praise God for her faithfulness. They pray for the Home daily. She says in her letters Jesus is all the world to her. She often says in her letters, "Good-bye till we meet again."

An Unfortunate Girl Kept True, Out of Many

Laura, homeless, came in and asked for a home to bear her trouble. She was unfortunate and the Matron, Mrs. Steinmetz, gave her a good training. Her child was adopted from the hospital. She came back and got converted and stayed until strong enough to work and then she left to make her own way. She often called by phone and reported to us all right. She was good and faithful, and at last she came and told me she was married. She got along nicely and has a few children now. She boarded with her aunt until she settled in life. I was so proud of her, and she was so thankful that we took her in until she got along. How Jesus loves the dear souls when they come home and repent. When rescue is born in them they love the

Home and the work and were glad to help along while there. It was a delight to serve the Lord, testify, sing and pray. They want to understand the Bible—that was one of our main teachings, to get interested in the Bible; that tells the way to heaven and how to get ready and how to live by faith and joy in the soul; get established on the way, as Jesus is the door, the way, the truth and everlasting life, and when I gave them to read about Ruth, to tell me next time the life of Ruth and Samuel. Oh, how they love to do so. Jesus manifested Himself the evenings of Mission Band. First, motion exercise; there was no time for worldliness; they were changed; they were changed, they enjoyed the spiritual atmosphere, select reading, singing, many cheering, comforting hymns and praises of God went up to heaven through prayers. Jesus is a satisfying portion to all His children. Thank His dear name. "My grace is sufficient for thee; for my strength is made perfect in weakness." II Cor. 2:9.

I have been to Jesus for the cleansing power
And washed in the blood of the Lamb.
I am fully trusting in His grace
And walking daily near my Saviour,
And be washed in the blood of the Lamb,
Standing on the promise of my Jesus.

Let the little children come unto me and forbid them not, for such is the kingdom of heaven

How to Pray

There was a ship on a stormy sea which became so raging that the captain became afraid and asked his passengers to pray. All answered, "Can't pray." I presume all know how to play cards and be careless and worldly. All fell down and humbled themselves, weeping in great fear. One said, "I try to pray," and said, "Zan Feli, amen." The storm ceased because he came with a penitent heart and did the best he knew. But that would not have been the case with Beulah Anchorage inmates—girls and women. They are taught, each one, to pray, and after conversion know how to witness for God. After Bible reading each took part in singing and each prayed in worship, which was done on their bended knees. I met a doctor of California and he said, "Rescue work was born in you." It must be, as I would not care to run the Beulah Anchorage any other way but get them all there to accept Christ in their heart and life, to become a Christian and live for Him who gave His life—the Friend of all friends.

A Sketch of Christ's Manifestation

This book speaks whose music is yielded by lips which were filled with the praise of their Deliverer and whose memorial tablets are not those which tell of senators, knights or orators who have died, but servants of Satan who have suddenly been changed into true soldiers of the cross, their lives telling of the marvels of redeeming grace. A blessed spot, always new inspiration and blessing to the souls and new faith in the Gospel. These pages tell marvels of love Divine and Human. Only the life of God in Christ Jesus can win such triumps in these eleven years of labor for souls to the glory of God.

I wish I could persuade Godly women who read this book to help this rescue work along, not to reform only, but transform, born of the Spirit. St. John 3:3. It is the connecting link between the last godless world and the church of Christ. There are hundreds of splendid girls and women today in the red light places of Reading, Pa., along who are waiting for some friendly hand and heart to help them up and turn the wrong and wicked element into the sunshine of Christ, who willingly makes them soul winners for God, who can take the base things of the world and the things are not to bring to naught the things that are.

The little spirit passes under the blood of Jesus and it sings when there, "Washed in the blood of Jesus." You say, "If babe can get in that way, why cannot we?" Light is the measure of our accountability and God says, "Walk in the light." God says, Acts 3:19: "Repent ye, therefore, and be converted that your sins be blotted out." Then God says: "Walk in the light, follow me." Jesus says: "Oh, there is deliverance from sin which has never gone so deep but that the blood of Jesus Christ can go deeper." Where sin abounds grace did much more abound. Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies? He has not dealt with us after our sins, nor rewarded us according to our iniquities.

Man of sorrows, what a name?
Bearing shame and scoffing.
Lifted up was He to die,
Ruined sinners to reclaim.
In my place condemned He stood.
Hallelujah! What a Saviour!

Word "Know" Occurs Forty Times

Now God has given us lights or landmarks to tell us whether we are His children or not, and what we need to do is to examine the tokens He has given us. In His Gospel there are only two chapters in which the word "believe" does not occur. With these two exceptions, every chapter in John is "Believe! Believe! Believe!" He tells us so. 20.31. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and, believing, ye might have life through His name." That is the purpose for which He wrote the Gospel.

Turn to I John 5:13. He there tells us why He wrote this epistle: "These things have I written unto you that believe on the name of the Son of God." Notice to whom He writes it: "You that believe on the name of the Son of God." There are only five short chapters in this first epistle of John and the word "know" occurs over forty times. It is "Know! Know! Know!" The key to it is "know," and all through the epistle there rings out the refrain that we might know that we have eternal life. Christ says, "Repent and I forgive and I cast it in the sea of forgetfulness" Therefore He tells us, "Let us forget those things which are behind and reach forth unto those which are before and press toward the mark for the prize of the high calling of God in Christ Jesus. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I John 1:9. And we love the brethren to encourage each other in the true work of real salvation.

Before closing let me say that I trust God will restore some backslider reading these pages, who may in the future become a useful member of society and a bright ornament of the church. We should never have had the 32d Psalm if David had not been restored: "Blessed is he whose transgression is forgiven, whose sin is covered," or that beautiful 51st

Psalm, which was written by the restored backslider. Nor should we have had that wonderful sermon on the day of Pentecost, when three thousand were converted, preached by another restored backslider. May God restore other backsliders and make them a thousand times more useful for the glory than they ever were before.

The Enemy Plans to Work

Many souls, my dear reader, would get saved were they encouraged rather than hindered and discouraged. Priests and ministers often prejudice those of their congregations against meetings where experimental religion is taught and privileged, and especially do they object to their seeking the same. In like manner do parents often hinder their children and children their parents; husbands their wives and wives their husbands. Relatives and neighbors often hinder each other; they stay away and believe every slanderous report, but never go to see and hear for themselves. They are guilty of robbing a soul of the highest gift God ever gave them—the right to choose a plea of rescue. Lord, avenge me of mine adversary, my evil heart of unbelief. How earnest, how unwearied in her application to her prophet for heavenly light and wisdom. The incessant prayer was then her's and so was the gracious answer which the Lord returned to her. She then received her Spiritual sight, and oh, what saw she then? The sacred book unsealed, her sins be blotted out as a cloud they disapepared and as a cloud the glory of God shining in the face, and Jesus Christ and the kingdom of heaven opened to all believers. Then, and not until then, she could say from the heart.

This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. I Tim. 1:15. Like me, she left to go to her people to make her own way.

She wrote a few times that she was getting along and that I shall pray for her. May she ever be faithful to Jesus her Lord, the loving, drawing power that keeps her in all the temptatations and the evil put in her way.

Now, if you have wandered, remember that you left Him and not He you. You have to get out of the backslider's pit just in the same way you got in. And if you take the same road as when you left the Master, you will find Him just where you are. If we were to treat Christ as any earthly friend, we should never leave Him.

I tell you, if you get into the closet and shut out the world and hold communion with the Master, you cannot leave Him. The language of your heart will be, "To whom shall we go but unto Thee? Thou hast the words of eternal life." If you made a step back, come back today, just as you are. Make up your mind that you will not rest until God has restored unto you the joy of His salvation.

Repentance and Restitution

God commandeth all men everywhere to repent. Acts 17:30

Repentance is one of the fundamental doctrines of the Bible. Yet I believe it is one of those truths that many people little understand at the present day. There are more people today in the mist and darkness about repentance, regeneration, the atonement and fundamental truths than perhaps on any other doctrines.

A woman is not prepared to believe or to receive the Gospel unless she is ready to repent of her sins and turn from them. John the Baptist met Christ. He had one text: "Repent ye, for the kingdom is at hand." Matt. 3:2. When Christ came He took up the same wilderness cry, "Repent, for the

kingdom is at hand." Math. 6:12. After He had been glorified, and when the Holy Ghost came down, we find Peter, on the day of Pentecost, raising the same cry, "Repent." It was this preaching—repent and believe the Gospel—that wrought such marvelous results then. Acts 2:38-47. When Paul went to Athens he uttered the same cry. Now, God commandeth all men everywhere to repent. Acts 17:30. Repentance is not fear. You have heard of men at sea during a terrible storm. Perhaps they have been very profane men, but when the danger came they suddenly grew quiet and began to cry to God for mercy. Yet you would not say they repented. When the storm had passed away they went on swearing the same as before. You might think that the King of Egypt repented when God sent the terrible plagues upon him and his land. But it was not repentance at all. The moment God's hand was removed Pharaoh's heart was harder than ever. He did not return from a single sin. He was the same man. So there was no true repentance there.

After death comes into a family it looks as if the event would be sanctified to the conversion of all who are in the house. Yet in six months time all may be forgotten. Then, again, repentance is not feeling. Repentance is not fasting and afflicting the body. Judas had terrible remorse—enough to make him go and hang himself, but that was not repentance. I believe if he had gone to his Lord, fallen on his face and confessed his sin he would have been forgiven. Repentance is not breaking some one sin. Well, then, you will ask, what is repentance? A young man, nineteen years old, was reading law with a Christian lawyer. One afternoon, when he was away from home, his good wife said to me, "I want you to go to class meeting with me tonight and become a Christian, so that you can conduct family worship while my husband is away." "Well, I'll do it," I said, without a thought. I went with her

to the class meeting, as I often did before. About a dozen persons were present. The leader had spoken to all in the room but myself and two others. He was speaking to the person next to me when the thought occurred to me, he will ask me if I have anything to say. I said to myself, I have decided to be a Christian some time, why not begin now? In less than a minute's time he came to me. "Brother Charles, have you anything to say?" I replied, with perfect coolness, "Yes, sir. Yes, sir, I have just decided within the last thirty seconds that I will begin a Christian life and would like to have you pray for me." My coolness staggered him. I think he almost doubted my sincerity. He said very little, but passed on and spoke to the other two. After a few general remarks he turned to me and said, "Brother Charles, will you close the meeting with prayer?" He knew I had never prayed in public. Up to this moment I had no feeling. It was purely a business transaction. My first thought was: I cannot pray and I will ask him to excuse me. My second was: I have said I will begin a Christian life and this is a part of it. So I said, "Let us pray." And somewhere, between the time I started to kneel and the time my knees struck the floor, the Lord converted my soul. The first words I said were: "Glory to God." What I said after that I do not know and it does not matter, for my soul was too full to say much but glory. From that hour the devil has never dared to challenge my conversion. To Christ be all the praise. Christ said He "came not to call the righteous, but sinners to repentance." Are you a sinner? Then the call to repent is addressed to you. Take your place in the dust at the Saviour's feet and acknowledge your guilt. Say, like the publican of old, "God be merciful to me a sinner." See how quickly He will pardon and bless you. Bear in mind that now is the only day of mercy you will ever have. God wants to forgive you. He is seeking to bring you to Himself. But I think the Bible teaches clearly that there is no repentance after this life. There are some who tell

you of the possibility of repentance in the grave, but I do not find that in Scripture. I have looked my Bible over very carefully and I cannot find that a man will have another opportunity of being saved. Why should he ask for any more time? You have time enough to repent now. You can turn from your sins this moment if you will. God says: "I have no pleasure in the death of him that dieth; wherefore turn and live ye." Ezek. 18:32. Christ said He "came not to call the righteous, but sinners to repentance." Are you a sinner? Then the call is addressed to you. Take your place in the dust at the Saviour's feet and acknowledge your guilt. Paul says all have sinned and come short of the glory of God.

Address of Faith

Wherefore dost thou doubt, O thou of little faith. Is anything too hard for the Lord? Are not all things possible with God? Can the Almighty, who became incarnate to die as man in thy place, want either ability or willingness to help thee, be thy case ever so deplorable and desperate? Thinkest thou they do not belong to thee? Dost thou suppose that Jesus, who is all purity and holiness, must turn away with abhorence from such a guilty, political and abominable creature as thou art? Who is the Light of the World and the Prince of Life, and who, with a word or a touch, raised the dead, whether they were yet warm in a bed, or cold in a coffin, or already petrified in a granite? A touch, a breath from Thee will break the bars of iron, burst the gates of brass and make the everlasting doors lift up their heads that the King of Glory may come in. Who is the King of Glory? Why, Jesus.

No Work Without the Assurance of Salvation

None will have time or heart to work for God who are not assured as to their own salvation. They have as much as they can attend to and bring themselves burdened with doubts. They cannot help others to carry their burdens. There is no rest, joy or peace, no liberty, no power, where doubts and uncertainty exist. Now, it seems as if there are three wiles of Satan against which we ought to be on our guard. In the first place he moves all his kingdom to keep us away from Christ; then he devotes himself to get us into doubting, but if we have, in spite of him, a clear title and witness that we are sons of God, he will do all he can to blacken our characters. Believe not our testimony, for it makes the devil mad. He is jealous of God and of success for God's cause. Some seem to think that it is presumption not to have doubts, but doubts are very dishonoring to God. If any one was to say that they had known a person for thirty years and yet doubted him, it would not be very creditable; and when we have known God for ten, twenty or thirty years, does it not reflect on His veracity to doubt Him? Could Paul and the early Christians and martyrs have gone through what they did if they had been led with doubts and had not known whether they were going to heaven or to perdition after they had been burned at the stake? They must have had assurance: "I know that my Redeemer liveth; though He slay me, yet will I trust Him." Job 19:25.

Assurance of Salvation

"These things have I written unto you that ye may know that ye have eternal life." I John 5:13.

There art two classes who ought not to have assurance:

First—Those who are in the church but who are not converted, having never been born of the Spirit. Second—Those

who are not willing to do God's will and ready to take the place that God has mapped out for them, but want to fill some other place. Some one asks, "Have all God's people assurance?" "No, I think a good many of God's dear people have no assurance." But it is the privilege of every child of God to have beyond doubt a knowledge of his own salvation. No man is fit for God's service who is filled with doubts. If a man is not sure of his own salvation, how can he help any one else into the kingdom of God? If I seem in danger of drowning and do not know whether I shall ever reach the shore, I cannot assist another. I must first get on solid rock myself and then I can lend my brother a helping hand. If, being myself blind, I were to tell another blind man how to get sight, he might reply, "First get healed yourself and then you can tell me." I recently met a young man who was a Christian, but he had not attained to victory over sin. He was in terrible darkness. Such a one is not fit to work for God, because he has besetting sins and he has not the victory over his sins. Isaiah tells us that He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. Rom. 4:25 we read: "He was delivered for our offences and was raised again for our justification." Let us believe and get the benefit of His finished work.

Jesus said: "I am the resurrection and the life; whosoever believeth in me shall never die." John 9:25-26. "I am he that liveth. Behold I am alive for evermore." Rev. 1:18. Death cannot touch Him again. The essential is to see that we have the right of Christ. So, dear friends, it is taking God at His word that is the means of our salvation. Christ is the bread of heaven. As the body feeds on natural food, so the soul must feed on Christ. If there are any persons in the world to whom the word ought to be very precious, it is those who are asking how to be saved. A man said, "I have no strength." Let him

turn to Romans 5:6: "For when we were yet without strength Christ died for the ungodly, and says I am the light of the world." One says, "I do not think a man can be saved all at once," and I drew his attention to Romans 6:23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." How long does it take to accept a gift; there be a moment when you have it not and another when you have it; a moment when it is another's and the next when it is yours. It does not take six months to get eternal life. As soon as all on the altar surrender all and are fully willing to take up the cross and follow Christ

A GROUP OF INMATES, 1914

Coming King: Ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Mk. 14:62.

MESSAGE

Founder Enjoys Rescue Work

One day a friend gave me a talk on contrariness and called a lot of good deeds lies, and when done she thought she had done wonderfully, but she did not understand. She robbed her own blessings and the Lord gave me of His richness in abundance and I prayed for all that. God convict them to see their privilege to win souls, not reform only, but be transformed by the renewing of the Holy Spirit. I was in the soul-saving work, and the Holy Spirit has directed, since I stepped out, girls and women, former inmates, to come and see me and ask my forgiveness for their contrariness while there. They felt so sorry that I was not there any more. I had to give up. "If a man keep my saying he shall never see death." Whenever I ask them which is the more satisfactory—to be a Christian or to be worldly, they answer that there is more blessing in the service than to be worldly and sit in the park and picture shows on a Sunday; more enjoyable to faithful mission work for another than to enjoy a Jim. Dear homeless girl, to have the chance to enjoy mission work for Jesus better than the folly of this world, which don't count. Only a record of wasted time. The summer is past and are not prepared to die; no fruit of righteousness; not one girl brought over to Jesus. Now, raise your hands—which is the right and best to enjoy: Win souls for Jesus or worldly life, or sacred life? Commune with Christ. Our precious Christ and Saviour gave His life for our sins. All cheerfully raised their hands and say, "A Christian's mission life." Prov. 3:13-14.

Trust and Obey

The evil one tries to deceive dear souls and lure them into the wrong path. The Founder persuaded them to take Christ in their heart and life and taught them to read and search the Bible as their only guide. Drop all other books if they do not correspond with the Bible. We also taught them to pray openly, as many dear ones said they pray by themselves. But that we could not understand. They were asked when they came in to thank God for their food at the table. Each one prayed in worship on their knees, and when a change of heart took place then the Holy Spirit taught them to pray with freedom's holy light to protect us by His power and might, Great God our King, until light appears for a deeper state of grace. The peace of God will sanctify you and reveal the Bible more and deeper with Spiritual light to partake of the sacredness of everlasting life, set apart for as a worker in Christ's vineyard, to spread the Gospel light in its beauty of holiness. Press on the shining road with double steps to land beyond the river in the haven of rest.

If one is in the soul-saving business you will not be of such that believe in serving both Mammon and God until it is too late and drop beyond redemption. Serving both is deceiving. Paul says, "Today is the day of salvation." No promise for tomorrow. Remember, we have to be up and doing, as the night cometh, when no man shall work. It is a privilege to get right and to live right.

Praise God from whom all blessings flow.

Address—"Pardoning Love"

Among those countless monuments of Divine mercy, those illustrious trophies of free grace, see David, who, after having been admitted to close communion with God, plunged for ten months in the horrible guilt of adultery, treachery, hypocrisy and murder. See Paul, once so fierce an enemy of the truth, so fiery a blasphemer of Jesus, so raging a persecutor of the saints that his very breath was threatenings and slaughter against them. See Peter, who, after a great profession of faithfulness and upon an apparently slight temptation, denied three times his Master, his Saviour and his God in His very presence. Peter, guilty of lying, cursing and perjury, immediately after he had been apprised of the imminent temptation and armed against it, both by receiving the holy sacrament at our Lord's own hand and being admitted to see His wonderful agony and glorious miracles. These and thousands more agree to tell thee. For this cause we obtain mercy, that in us first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe in Him to life everlasting. Condemn not them, poor dejected sinners; they have the Saviour's boundless mercy within the narrow limits of the unbelieving thoughts.

Get Scripture views of His pardoning love and true discoveries of His redeeming power. To guess aright at the prodigious extent of His mercy, lift up the dim eyes of thy struggling faith and behold a great multitude which no man can number standing before the throne with their robes washed and made white in the blood of the Lamb. If all these witnesses do not silence thy doubts and encourage thy hopes, Jesus Himself, the faithful and true witness, will yet plea the cause of His dying love against thy unbelieving fears. Thy gracious advocate with God will yet be God's condescending advocate with thee. Gracious Saviour, make Thine own word Spiritual life

to the soul Thou hast formed by Thy breath and purchased with Thy blood.

Glory to God in the Highest

I thought when my load of sin He pardoned and rolled away,
It was the best day of my life. I could never rejoice
More than when He rolled all my burdens away.
I say in my heart I love him better than silver or gold;
I say in my heart, as I bow, I never loved
Jesus as I love Him now, for I have victory.

Souls Rescued

A dear woman came to Beulah Anchorage, the door of blessing, with five children, to escape her drunken husband, and we did all we could for her. She and the oldest girl, 17 years of age, a fine, good girl, both got converted. The husband came to the Home and tried to scare us and insisted that he must have his wife and all the children, but I told him that he must get right with God; that He can take that appetite away, and go and join some church and bring witness that he is living a sober Christian life. He finally cooled down, but did not report leading a better life. The woman, with her children, ventured out after several months, rented a few rooms and he left her alone, as I told him he must unless he became a Christian. The oldest girl and boy went to work and got along nicely. I made him believe she got a room and he must let her alone or I would attend to him, and he did.

Many more could I refer to, but I have mentioned enough throughout this book to give all who may read an idea of the work that was done up to the time I stepped out, Aug. 1, 1918, and no one at the head to become a millionaire. No, the means all go for the expenses and maintenance of the work, outside of the building fund. A few got wages—the Matron and as-

sistants—and some wages they donated all the time so the good work might be carried on with the help of God. I had such a hard time to get those buildings and additions repaired and up to date. I battled all the time to pay, besides the maintenance carried on with the help of the kind of contributors. It was no money scheme, no poor house nor business concern. Inmates came, and left as soon as they had a way to get along outside the staff, the chartered members, which the Chamber of Commerce allowed, as they gave their last life work free. All the desire was to get these poor unfortunae women to yield their lives to Christ and live for Him who died for all poor sinners, as we read Romans: "All have sinned and came short of the glory of God; therefore all must be born again." St. John 3:6: "And Paul says the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

A woman with five children was deserted by her husband several times. Three died and one is in the Home for Friendless Children and one with the mother. Her health ruined and despondent at times, she came to Beulah Anchorage and was converted and is now getting along fine, spiritually and physically. The boy, who was a shadow, was brought out nicely. God continue His blessings, is our prayer. I can hear them say:

When I remember that Jesus loves me,
When in His beauty I see the Great King,
In His dear, loving arms I did flee,
And He pardoned my sins and set me free.
Home is awaiting for my children and me
Around the white throne on high.
Somewhere, some time.

"Serve God and Mammon"

An appeal to matter of fact.—Math. 6:24.

No man can serve two masters, for either he will hate the one and love the other. Ye cannot serve two masters. Luke 16, 9-10-11-12-13 says so. You cannot serve two masters. Therefore the constitution of the Beulah Anchorage Rescue Home, as you will find it included "last" in this book, asks for transformation, saved and sanctified. Accordingly all flesh is of grass and glory of man as grass. I Peter 1:24-25. That God resisteth the proud and giveth grace to the humble. I Peter 5:6. It demonstrates man's weakness, who consents indeed to the law that is good, but finds not how to fulfill it. Rom. 8:16-19. As a battery erected against our pride where it has due effect. It silences all our self-righteous pleas and convinces us that a returning sinner is not justified by works of the law, but by faith in Christ. A broken law, a law which worketh wrath, being absolutely unable to absolve its violater. In a word, it is our schoolmaster to bring us to Christ and drive us with the rod of threatening punishments, to make us touch the sceptre of mercy held out to us from the throne of Grace.

And while we remain strangers to our helpless and hopeless state by nature, far from making this proper use of the law, we trust in it and fancy, that the merit of our unsprinkled nature be washed in the blood of the Lamb.

You see, reader, that a train of fatal consequences results from rejecting. You cannot serve God and Mammon; repentance. Cut out Mammon-worldliness with all its sins. Your sorrow, it is true, may endure for a night or days. But joy will come in the morning—the joy of God's salvation and pardon of your sins. Having much forgiven you, you will

then love much and admire in proportion to the riches of Divine wisdom, goodness, justice and power. A convicted sinner and saved, cannot only escape impending ruin, but enter into present possession of a spiritual paradise, where peace and joy blossom together, and whence welcome death will ere long translate our triumphant soul to those unseen, unheard of, inconceivable glories, which God hath prepared for them that love Him. 1 Cor. 2-9. The children of God are some characters and evidences that they are born for heaven by their new birth. That holiness and meekness, that patience and faith, that shine in the actions, and suffering of the saints. I'll go singing, I'll go shouting on my journey home, "Till the day breaks" there'll be singing. There'll be shouting when we all get home, when the day breaks over the hill. No more will I wander in sin and disgrace, for Jesus has shown me His beautiful face. Be faithful until I reach my home in glory. Already at least six Beulah Anchorage inmates have crossed the river. "With a witness," "being born again," and we know they landed safe across the river of Death into the Glory Land. Home forever with the Lord. Amen.

Earnestness

Every person who believes in the Bible should be an earnest Christian. As President Edwards says: "Eternal things are so great and of such vast concern that there is a great absurdity in men's being but moderately moved and affected by them."

It is reasonable that our concern in any matter should be in proportion to the greatness of the interests at stake. A man in danger of being drowned is not ridiculed for putting forth every exertion in his power to save his life. Christ, who knows the value of this life and of that which is to come, assures us

that the death of the body bears no comparison with the loss of the soul. Math. 10:28. He who is diligent to provide for himself a comfortable home, though he can occupy it at most but a few fleeting years. Christ tells us that in His Father's house are many mansions and that He has gone to prepare a place for His followers. John 14:2. If, then, there is a hell to shun, where sinners of every degree are received, where their worm dieth not and the fire is not quenched, where hope has fled forever, and where the dark pall of endless night enshrouds the lost in unmitigated gloom, shall we not be in earnest to keep out of it? Shall any sacrifice be too great, any effort be too stupendous to avoid a destiny so unbearable? Warnings of God to bring ourselves and all we possibly can into that refuge which God has prepared against that day in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. II Peter 3:10. If that day was upon us, would not you be afraid? Is it not better to be alarmed in time, to take warning in season? Prophet and apostle tell us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." I. Cor. 2:9. Shall we not, then, be in earnest to gain them? With heaven or hell before us, indifference is insanity, indolence is folly and madness. No exertion can be greater than the doom to be averted and the prize to be won will warrant. So it came to me that nothing is more necessary than a home for the unfortunate. I never had much to give for the poor, so many I had helped and blessed with consolation for soul and body, and it gives me great cause to thank God, for many were rescued. God bless every soul that is reached a helping hand. And may everybody stand by that this Home be brought again for the unfortunate and poor and wayward. No limit to age. The Bible will punish whoever stand by to change the Home to a formal and social and age limit. Where will the

unfortunate go in this city? This was the first and only home for the unfortunate ones, as you find in this book—a few mentioned out of many that we helped, and who came in day and night to be helped spiritually and physically. God take care of all who ever received the teaching and help.

The Necessity of New Birth

We have no hope for the human race outside of the Gospel of Jesus Christ as written in our Bible. Preached, believed and experienced by our fathers and mothers who are now in heaven. We repudiate all substitutes. We believe that all men with their doctrines, theories and notions out of harmony with plain teachings of the word of God are deceived and are deceivers and should be shunned as the most dangerous enemies of mankind. We believe in the necessity of the new birth—that it takes two births to bring man into the kingdom of heaven. The one is physical, which brings him into conscious, physical life; the other is spiritual, which brings him into conscious, spiritual life. We have no sort of sympathy with doctrines being advocated and preached by many men today. Not a few ministers preach that children do not need regeneration. We do not believe one word of it. It is a most dangerous heresy. Babies are innocent and covered no doubt by the atonement, but their natures are depraved. They go astray from babyhood before they understand the nature or turpitude of evil. They commit sin when they come to years of accountability. Their natural drift is sinward and away from God. They need the regenerating power of the Holy Spirit. The children reared by the best of Christians, in the best of homes, taught the truth from their infancy, protected with the greatest of care, fall under deep conviction for sin and are brightly converted in their very small childhood, six, seven and eight years of age. Ministers must not trail her banner in the dust with reference to regeneration.

Preachers in our pulpits today, who are opposing regeneration and talking about children being so trained up that they do not need the regeneration power of the Holy Ghost, are helping to dig the foundations from beneath us. One of the most startling and painful things to parents is the fact that while their children are remarkably young they give startling evidence of shameful sinfulness. First our preachers gave up the doctrine of sanctification, set apart for Christ to do His bidding. Not a few are unsound in their teaching with reference to future punishment of the wicked. Numbers of them are opposing evangelists and unfriendly to the old-time revival religion. All of this is positive evidence of fearful backsliding and decay. Yet those who hold by the old truth preached mightily and struck fearlessly and called upon God to give the evidences of His presence in the world and the power of the old Gospel to overthrow false teaching and save the lost multitudes, as the dear souls of the Beulah Anchorage, who were always converted in the Home in the lecture room and got established. They were willing to obey the Lord to worship in the Beauty of Holiness.

Take Heed

Beware who takes part to overstep or change the Beulah Anchorage Rescue Home and ignore the installed plans through God by the Founder. Of more value than all the world.

What! A poor fallen wretch, an outcast of society.

What! One so depraved and impure that even their own family will not own.

What! One so foul and steeped in sin that all avoid.

What! One whose life has been so immoral that none will help but to more debauchery.

Jesus Christ is our Saviour: And thou shalt call his name Jesus, for he shall save his people from their sins. Matt. 1:21

What! One with so many scars from a life of impurity that all turn away.

A wretch in the gutter! Yes.

The Bible says: "Even such a soul is of more value than the whole world." Mark 8:36-37.

Are you down and out, sick in body and soul with none to help.

There is one who cares for you even in your filthy condition. Rom. 5:8. "One who waits to cleanse you from your sins."

John 3:7: "Ye must be born again."

The lecture room is the church where the souls find Jesus. The rescue means find Jesus in the Home.

Dear Ones, the Lord's Coming

I am saved and sanctified—that means for Christ, to live and work for Him, to be ready for the Lord's coming. I am proving the Lord is able to save and keep His own right in the face of what seems like discouragement. But it seems that, although His disappointment in believers is a bitter task, as long as it comes from the worldly and blind source, it is an expected suffering. But he who wants to see souls saved must feel a burden for souls. Concern begets concern. A message given by one who has little feeling for the lost seldom results in converting sinners to God. When indifferent at heart you may interest, but it does not conceive. Painted fire never burns. If one is himself awake he will awake others. As soon as Beulah Home travailed, fasted and offered heart-felt prayer she brought forth her converted children. Isa. 66:8. John Smith Wesleyan, of the Church of England, shortly after his arrival

in the circuit, was told one morning by a pious friend that he looked very unwell. He said in reply that he spent the whole of the preceding day and night in fasting and prayer, and that he was assured that God would shortly begin a glorious revival in this place, and the work of conversion was carried on in a most astonishing manner and increased more and more. Souls from afar, as it were, come by flocks to Jesus Christ.

From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvelous light and delivered out of a horrible pit and the miry clay and set upon a rock with a new song of praise to God in their mouths. This work was carried on with much earnestness and agonizing prayer. Same at Beulah Home, which had to dig and get low at Jesus' feet where he could use us for souls. I would say, "Now some needy one is coming. Are you ready to help that soul into the kingdom?" Oh, it meant so much, and many dear people did not realize what was going on, and therefore I was found fault with and mocked at by such that didn't understand; to get a revival spirit, to get precious souls saved that are lost, lost, lost. Most of the churches are sleeping and God is speaking. I thank God for His mighty power to awake the dear people to rescue the souls and enjoy the blessed meetings again. Whoever takes the stand at any time to stop a revival service, weekly and Sunday afternoon meetings, is a secret to me. For rescue work. Not to take advantage to get the lost souls to seek Jesus who died for the sin of the world.

A GROUP OF INMATES, 1917

EDNA BESIDE HER HUSBAND

Blessed are the pure in heart

A MESSAGE

Stop and Understand

This rescue institution system, to get them to understand when they sing and when they read to get the spiritual meaning and light, and many were people who did not understand what kind of work we were driving at. Nicodemus asked Jesus how to get born again. Some were unconcerned, while others opposed because they were prejudiced. They only know how to find fault as the Pharisee did when Jesus taught them and demonstrated by healing the sick and forgiving their sins. But they opposed Him, had malice in their hearts and planned to kill Him. Therefore the rescue was done direct not only to reform, but transform by the Holy Spirit. Those that seek Him shall find Him, as He says: "My yoke is easy and my burden is light, and ye shall find rest unto your souls." And a throne of grace is provided for Christ, who died for all mankind.

Praise his dear name.

A Destitute, Wayward Girl

A girl from West Chester became an inmate of the Beulah Anchorage, straying from home on account of marrying a very old man of 70 and the girl not out of her teens. She cried and seen she made her life a slaving one and wanted to stay in the Home, but her husband came and demanded the girl. I labored with her and tried to tell her to take Christ in her heart and life and help the dear aged man to accept Christ also. And she repented, claimed to be converted and finally left to take up her hard cross. Her aunt promised to stand by her and said he would not live so long. She used to write the first year that

she passed most of her time crying. I told her that if she stick she will learn many lessons to preserve her for her future life. After the dear old man died she kept on saying that she cannot stand it. I encouraged her to get her mind on Christ. I Sam. 12:22. "The Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you His people." And she took courage and went through by the grace of God.

My dear girl, Jesus says: John 8:12. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Luke 2:10 says: "Fear not, for behold, I bring you good tidings of great joy." My dear, just take courage and live for Him who died for you. Luke 6:46 says: "And why call ye me Lord, Lord, and do not the things which I say." Now, ask the Lord to make you spiritually concerned and you will not fret over your cross, as to save a soul from destruction is heaven below. Now, dear reader, beware to take a step in life unconcerned. Jesus will lead you if you draw near to Him and show you His way, which is far above our way. It is a delight to serve the Lord if willing to part with the follies of the world and become spiritual. Then we just love to go to church and prayer meeting and class meeting. We just love to commune in secret where cometh our strength from, and we just love to be useful to God if He leads us in some cottage prayer meeting, to lead on, as Jesus has a work for everybody that follows Him. Blessed are the pure in heart, for they shall see God. My dear girl, remember, I pray for you.

Holy Spirit Guide. Prov. 14:34

When it gives each a chance for the Holy Spirit to work on their mind and heart, the sweet joy that Christ brought into the world. I often notice in churches they sing and have no

mind of what. They sing, and I often thought if the leader reminded them, it would stir their minds and get some help. So when I spoke every one had to pay attention. I questioned them what was said; then they looked so good natured at me as if they would like to say "I forgot," and brighten up brings the light of being born of the Holy Spirit.

I have witnessed many souls raised from the very pit by the touch of Jesus and made glorious women in the Beulah Anchorage. The lecture room, which was kept sacred, and the men in my prison work called on me after they were dismissed, and I helped them with fare to return home. I was able to do only little things until I got the door of Beulah Rescue Home open. But this world has no charms for me. I want to work for Christ and receive the treasures laid up in heaven for me, and receive a starry crown and blood-washed robe. So we keep on praying and keep at it and took courage, and kept on telling God to remind the good people of Beulah Anchorage Home for the fallen and homeless and unfortunate.

Many souls would get saved and keep saved if they were encouraged rather than hindered and discouraged.

Such ministers that have no experimental religion, whoever they are, if not taught and sought especially, object to bringing righteousness near. It shall not be far off. "Seek ye while I may be found; call upon me and I will have mercy upon you." Many a girl came from a good family, but is persuaded by the demon tempter and is thus led on a downward course and soon becomes discouraged. But you must get them to see how Jesus loves the wayward and fallen and perishing souls and love them to come home. When I gave the message, by the time I stopped I could see souls ready to accept Christ in their heart and life after the words of Christ were urged.

Fine Girl Lands at Beulah Anchorage

A Lost Girl Found by Her Broken-Hearted Mother

One of the dear girls—her first attempt to leave home without permission and landing at City Hall—was brought to Beulah Anchorage, and she soon was under conviction and willing to come forward and seek her dear Saviour, whom she realized died for her on Calvary. She got gloriously converted. Her mother was out seeking for her beautiful Emma, who was tall and fair and sensible makeup. She was from Pottstown, and found her at Beulah Anchorage, Reading, through City Hall. As the bell rang, I answered, and there was the mother with a broken heart, weeping. She asked, "Is my Emma here?" I answered "Yes," and Emma stood at the top of the stairs. She came flying down and, after meeting each other, they had a good, heart-breaking cry, mingled with joy for the mother who found her daughter Emma. She asked her to go home with her, but Emma looked at me, for this new life she had entered she thought she would love to stay. I explained it to the mother and asked her to let her stay at least two months, and finally she consented, as I told her she needed the spiritual training that is given to the girls here, which will do her future life good and bring blessings, and she consented. Then she told ner mother how she found Jesus, and it made her supremely happy. I had organized a mission band for our Saturday night's recreation. Each got a select reading and each had a chance to give comments on their selection, which was interesting to them and helpful We had piano music, all sacred so as to grow in the knowledge on Jesus our Lord, forget their wayward life and enjoy the Christian life, which is the only life to live, and gain the eternal, unspeakable home in glory, and, after several hymns, they always selected two new ones. They had no time for Jim or old maid cards or picture shows. The time was too short. All bowed on our knees for each to say their prayers,

A GROUP OF INMATES IN THE HOME AT PRESENT

Is anything too hard for the Lord. Gen. 18:14
There has not failed one word of all his good promises. I Kings 8:56
If we confess our sins, he is faithful and just to forgive. I John 1:9

which they learned to love, and in concert closed with the Lord's Prayer, and a little child, two and one-half years old, came around for the collection and would sing "Let the Pennies Fall" and close with the Mizpah.

Mother Came to Take Emma Home

When mother came for her dear girl she loved so, she told her she would love to stay longer, as she loved this work of the Beulah Anchorage. "Mother, don't cry any more; I'll go along and be a good girl; never have any trouble with me any more, as I am converted. I don't care for nothing of worldliness." When she was eighteen years old she wrote and said, "My companion girl is converted. She took Jesus in her heart and life." In the last letter to me she said she is so glad she was brought into Beulah Anchorage and got converted. "I still do thy wish, that is, to love and obey Jesus, for He is good to me. Remember me to young and old inmates."

He is our guide and best friends. She says: "I may come to many a thorny path and rocky road, but I look forward to the glorious reward on the other side." And she says: "I am now married to an orphan boy and have a good husband and a fine baby boy. Come and see us. He got converted, too. We read the Bible together and have prayers; enjoy married life in the Lord very much. Thank God. I do miss little Beulah, who held the collection and sang 'Let the Pennies Fall," which brought so much sunshine in the meetings. I do miss you, although I pray for you all. Don't forget Emma."

A Homeless Inmate

A graduate of High School was a cook at one of the Reading hospitals and came to us homeless, and she seemed to take

to this kind of rescue work. She soon got converted and became a dining room girl for years. She just knew the place for each one's plate, cup and saucer and spoon, knife and fork and all the different dishes. She kept each kind in its place. No one was so careful and knew so well. She was also a help in cooking and separating the markets; was very careful about certain things, and where she was adapted for that work I planned for her and she was dependable, unless sick. So I was always motherly to her bodily cleanliness when she needed assistance. We would not need a home if all could help themselves. You must be helpful. These three staffs were greatly dependable help for whatever plan we got for them. Josy took pride in her work and was always on time, which was helpful in an institutional way. It means so much to have system. Everything was in its place and kept in its place systematically. Many who went through noticed it; others did not notice unless it was explained, and I thank the Lord to help us altogether to get as far as we were when I left. But it was a privilege to have the staffs stand by, as others come and go, and just as soon as they were broken in the rules and systems of the Home, why, some of their people would turn up and want them. But I was glad I had a chance to get them converted and teach them how to pray and go about with the daily work. Lots of families have no daily work. The next help the new people thought to get the Home in a moving condition. It is great work, but they had nothing in order, only confusion. No girl learns in a work and home of confusion.

To Such as Inquire What Must We Do to be Saved?

Now, some have taken leave of the thoughtless gay, therefore I want to regard an appeal to our reason as little as to the warnings of their conscience. Now say to God, I return to the

serious. By repentance toward Thee, my God of love and Jesus Christ and be weary of feeding upon the husks of earthly vanities. My dear girls and sisters, I have a right, therefore, as a steward of the mysteries of God to bring to you the truths, and I gladly give them to you. Instead of ridiculing or dreading a heartfelt conviction of thy lost estate, thou now seest it is a desirable privilege and valuable blessing.

Now, my dear ones, thou want the feelings of the royal penitent, for he said: "Behold, I was shapen in iniquity; I acknowledge my transgressions and my sin that is ever before me." David says: "But conscience cannot raise them by natural powers. Except thou truly repent thou shalt surely perish. No true repentance where there is not true sorrow for sin. The Spiritual power, Divinely directed, gives us absolute dominion over all flesh and every possible from of evil. Rev. 12:10. Essence of right doings is right thinking. And Jer. 6:19 says: "Behold, I will bring evil upon the people, even the fruit of their thoughts."

Brother Paul says to the Corinthians: "I rejoice that they were made Godly sorrow." Repent to salvation. Some lose all patience when they see their best righteousness brought to light and exposed as filthy rags. They fill up the measure of their iniquities, as Cain and Pharoah and Haman. They burden their own hearts and prejudices all around them against the blessed Godly sorrow. I see it is of the Lord's mercies that we are not consumed. For in hell no request be met, but right down here God will meet your request and pardon and cast all in the sea of forgetfulness.

Jesus does for us so we can say,
My soul no more is thirsting,
For Jesus dwells within.
He satisfies my longings
And keeps me from all sin.

Praise His dear name.

By Conquering Faith

By conquering faith we refer to that faith that enables you to do exploits. Read I John 5:4: "For whatsoever is born of God overcometh the world." And this is the victory that overcometh the world, even our faith. Also read Ephesians 6:16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." This does not say we shall quench some of the fiery darts, but all the fiery darts of the wicked. We should be more than conquerors. No artillery on earth or hell can penetrate the shield of faith. It makes you invincible. Faith is the victory over every difficulty.

As a reference on assurance of faith, you may read Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled with an evil conscience." You will observe that this assurance is the result of having our hearts sprinkled from an evil conscience. It is conditioned upon experience, or rather the result of experience.

Hosea

Hosea and the eleven following are called "the lesser Prophets," on account of their writings being less in bulk than the others; although it is probable they preached as much as the others, Hosea was the first of the writing prophets, even before Isaiah, and it appears that both Isaiah and Eziekiel frequently borrowed from him. Thus being taught of one spirit, the one confirms what the other has spoken. Before you study the writings of his prophet you would do well to carefully read the chapters here referred to; 2 Kings 15:2; Chron. 26, 27, 28. He prophecies chiefly relate to the ten tribes, who were then in prosperity: and whom he sharply charges with their murders. Uncleanness, idolatries, oppression and reliance on the Assyrians; and intermingles a variety of calls to a reformation of life, with a promise of God's blessing on their repentance. He is very brief in his manner and to us, who are unacquainted with many of the ancient customs, appears obscure in his writings. The Jews reckon him to have prophesied nearly ninety years; and the scope of his discourses is to discover sin, and denounce the judgements of God against the obstinately impenitent. The name of Hosea signifies Saviour, or Salvation.

"Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

We owe the life of our souls to the death of the Saviour. But for the light of the world, we had all been in darkness: John 8:12. The word of God is a lamp and light; it discovers manifold mysteries; it directs men's course, and comforts their hearts amidst the darkness of this world; it reveals to us things divine and eternal, and guides us to glory and happiness: Matt. 4:16. Without the word of God, man would be left upon a boundless ocean, stormy and dark, without either compass, quadrant, or chart; gulped in obscurity, with not a gleam of light to tell him where his brittle bark would strike. But God, who is rich in mercy, has not left us in this deplorable condition; the Sun of righteousness has arisen to enlighten our way across the sea of life; to cheer the darkness that surrounds us, and point to the port of Heaven.

"Thy word is a lamp unto my feet." It discovers that which concerns us most; and what we should never have known without it. It warns us of the duties we are to perform, and the dangers we are to avoid: Ps. 19:11. It guides our eyes, and directs our feet, all through the path of life to endless life: Prov. 6:23. It is "a light to our path;" a lamp trimmed with the Spirit; constantly burning; and no storms can put it out: Ps. 119:89. It informs us how all things were made—how man fell from his original happiness; forfeited the favor of God; and brought himself, with all his posterity, under the curse of a broken law: Rom. 5:12. It illuminates the dreary dungeon of man, by unfolding to his view the plan of Redemption: Gen.

3:5. But it should ever be remembered, a lamp will do us no good unless we make use of it. The word of God must be used; not only to please our eyes and ears, but as a "light to our path;" to enlighten our understanding, and direct us through this world to that which is to come: Ps. 119:130. God intended, when He gave us this wonderful "lamp," that we should constantly walk by the "light" of it; and look well to our steps: Isa. 2:3. The Bible should be our constant study, our daily companion and oracle.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

To have a desire for that which is good, is an evidence of something good, and an earnest of something better: Ps. 145:19. To thirst after happiness is natural; it is also natural to seek it from wrong objects." "Blessed are they" who are panting, pining and thirsting after Christ and His righteousness: Ps. 24:5. It is not a cold, formal wish that will secure the blessing; but a desire like that which a hungry man has for bread; or a thirsty one for water. Christ, the Captain of our salvation, has brought in an everlasting righteousness; and "blessed are they," blessed now, who desire to obtain that spiritual food to sustain the soul, and drink to refresh it. Every good desire is a plant of God's own raising; and every desire after righteousness shall be fed, watered, and satisfied. "They shall be filled" with those blessings they so ardently desire: Ps. 107:9. A soul that is quickened can no more live without its regular meals of "righteousness" than the body can without meat and drink: Ps. 63:1. The soul requires daily-grace, as much as the body does daily-bread, to enable it to perform its daily-duty. There are those who pant after dust, but will never be satisfied; for it is God alone can satisfy the cravings of an immortal soul: Amos 2:7.

Blessed are they who know their own emptiness, and believe in Christ's fulness; "for they shall be filled" with all the blessings of Jesus' everlasting righteousness; acceptance with God, and peace from God; filled with all the fruits of righteousness; with all the graces of the Spirit on earth, and all the glory

of God in heaven: Ps. 65:4. Say, Christian, are you panting after Jesus? Do you see the perfection of His atonement, and the glory of His righteousness? Is the triumph of His cross, and the victory of His death, the foundation of your faith, and the support of your hope? If so, "blessed are ye:" for these are the love-tokens that Jesus bestows. O, the delightful intercourse that subsists between hungry souls and righteous Jesus! Whatever would, or could, have kept poor, hungering, and thristing souls from fainting, if Jesus had not pronounced them blessed? It is truly a happy hunger.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John 12:46.

Thank God! though our case is bad, it is not desperate; though we have wandered in the dark, we are not left in it: John 8:12. We have here—

First. The design of Christ's mission: "I am come a light," &c. He is the source and medium of all divine knowledge, and came a "light into the world;" 1st. By His office. He had, for ages, been announced as "the Sun of righteousness:" Mal. 4:2; and a "light to lighten the Gentiles:" Isa. 62:6. He taught the most sublime and important doctrines—explained the law and the prophets—made known the will of God, John 1:18, the redemption of the world, and the way of salvation: John 3:16-18. 2d. By His Gospel. "Life and immortality are brought to light by the Gospel:" 2 Tim. 1:10. It discovers the nature, blessings and privileges of the covenant of grace; and teaches the only way to holiness, happiness and heaven: I Cor. 1:21. 3d. By His Spirit. He dissipates darkness and error, and, as a Spirit of wisdom, communicates spiritual knowledge and holiness to them that believe: 1 Cor. 2:10. Thus Christ is the true light of the moral world.

Secondly. The principle of salvation; "that whosoever believeth on me." 1st. The object of faith is specified; "on Me." We should believe in the divinity of His person—the authority of His mission—the efficacy of His sacrifice—the dignity of His offices—and the sufficiency of His grace: 2 Cor. 5:18, 19. 2d. The nature of faith is implied; "whosoever believeth." Faith is represented by looking to, Isa. 45:22, receiving from, Matt.

11:28, and trusting in Christ, for every promised blessing: Eph. 1:12, 13. 3d. The necessity of faith is suggested. "He that believeth not is condemned already;" John 3:18. But living faith in the Redeemer secures all the benefits of redemption: John 3:36.

Thirdly. The privilege of believers; "they shall not abide in darkness." 1st. They shall not abide in mental darkness: I Pet. 2:9. The former darkness is passed away. 2d. They shall not abide in spiritual darkness. Faith in Jesus delivers the soul from guilt, purifies the heart, and fills it with peace and joy.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4.

Jesus Christ is the life of all who believe on Him: Gal. 2:20. By Him we are brought to the enjoyment of God: being quickened by His Spirit, and conformed to His image, we are enabled to live on God's fulness of grace, and do all with an eye to His glory: Phil. 1:21. He is "our life," being the source and maintainer of life; He purchased eternal life for His people; bestows it on them; dwells in their hearts; comforts them while on their pilgrimage; and, at their journey's end, will give them all that eternal blessedness He has purchased and prepared for them: John 11:25. Christ is now hid, and our life is hid with Him; but He will not always be concealed: for He will "appear" in all the splendor of the heavenly world, accompanied by ten thousand times ten thousand glorified saints and angels: Dan. 7:10; Rev. 7:9, 10. It will be Christ's glory to have His saints with Him; 2 Thess. 1:10; and it will be their glory to be with Him: John 17:24. What a glorious meeting, when glorified saints, and glorified angels, with a glorified Christ, "appear in glory!"

And "ye also," yes, "ye also, shall appear with Him in glory:" notwithstanding your unworthiness, your many shortcomings, and base ingratitude, He will have you with Him in glory: John 13:1. There is your head; there is your home; there is your all; and there "ye shall be also;" and that forever. Even on earth, the Christian realizes more of the glory of heaven than he can find language to express. What can equal the state of those, who, with humble confidence, can say,

"Being justified and sanctified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God?" Rom. 5:1, 2. The thought of such amazing glory in heaven, creates constant joys upon earth! "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" 2 Cor. 4:17. But why should we any longer darken counsel with words, seeing it is impossible for finite language to describe infinite glory? 1 Cor. 2:9. But what we know not now, we shall know hereafter.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." —Dan. 12:3.

Many are wise in their own account, who are fools in God's account: 1 Cor. 3:19. None are truly wise, but such as are wise for their souls and eternity: and all such, being taught of God, must be truly wise; and it will be made to appear in eternity, that they were such; although they were counted fools. They who walk in the way of wisdom in time, shall have a glorious reward in eternity. "They shall shine as the brightness of the firmament." Here they are buried in obscurity, and loaded with reproach and shame; but there, when God shall have rolled away their reproach, they will shine lilke an unclouded sky; and that in the same proportion as they have made themselves useful in instructing others: Matt. 5:19. For "they that turn many to righteousness," that is, turn the wicked from the error of their ways, from sin to holiness, and help them to fly from that death which is the wages of sin; shall have a great addition to their own glory by sharing in the glory of others: James 5:20. "They shall shine as the stars." Christ is the Sun, the fountain of all light, and those who teach others may be considered as stars; some shining much brighter than others, but all shining in that light they derive from Him who is the Author of Light; both of grace and glory.

Figures were originally used, not for ornament, but to explain the sacred truths; we need them for the same purpose still. We have no way of understanding what is difficult, but by the application of what is familiar. No wonder, then, in order

that we might have some weak conceptions of the glory of heaven, that we read of rivers of pleasure; trees of life; palms of victory; crowns of glory; feastings and mirths; treasures and triumphs; singing and shouting;—and a thousand other images which serve to show us a little of the glorious substance, which God has laid up for them that fear him: Ps. 31:19. And when the stars shall fall from heaven as leaves from the trees, and their lights shall have gone out, the saints shall shine "forever and ever." Trim your lamp in time, that it may burn well in eternity.

"I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21

Christ will never say, "Well done!" to any who have not done well. It matters but little who speaks ill of us in this our day, if we but know that God will speak well of us in the last day. But our Redeeming Lord will not put his faithful servants off with merely giving them a good name; for he will do well unto them: Rom 2:6. "I will make thee ruler over many things." All we can do for Christ is very little; and it is most ungrateful not to do the little we may. If all our doings, sufferings and improvings were put together, they would scarcely be worth naming; much less worthy to be compared with the glory which shall be revealed by him for, yea, in us: Rom. 8:18. Amongst the "many things" he has in store for those who serve him, are a crown of righteousness: 2 Tim. 5:8; a throne of glory: Rev. 3:21; and a kingdom: Luke 12:32. They may have been beggars here, but that shall not prevent their being rulers in heaven. Here they have but flashes of joy and floods of sorrow; but there they shall enter fully "into the joy of their Lord." The joy of heaven will be pure, free from all alloy: an ocean of joy without one drop of grief. Let the eye turn which way soever it may, nothing but joy will be to be seen:—the presence and enjoyment of God and the Lamb will fill both soul and body unutterably full of unutterable joy. Born of the spirit and sanctified by his blood. All sadness shall be turned into songs; and the tears in which you now sow, will issue in floods, yea rivers of pleasure for you to bathe in: Rev. 7:15-17. Now we see through a glass darkly; but then face to face. Now we know in part; then shall we know even as we are known. Now

we are assaulted by the enemy; then we shall be freed from every foe; and have nothing in us that temptation can operate upon. Nothing will be found there to mar our pleasures, nor wound our peace. Here when Christians are in their infancy there they will arrive at the fulness of the stature of Christ. Here, at best, they are faithful over but few things; there they are made "rulers over many things." Here we are saved by faith in Christ; there we possess the reality. Now we have the earnest; then the inheritance.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5:8.

Where the treasure is there the heart will be: Matt. 6:21. A man who is constantly traveling need often wash his feet; and so does the Christian need often to go to the fountain, that Christ may wash his heart: John 13:10. All who would have immediate happiness after death, must be prepared for it on earth. Death can never convert a soul to God: no; the most that death can do, is to fetch the converted home to God; and that he cannot do till sent by him. As the Lord prepares the heart, Prov. 16:1, so he gives the earnest of the Spirit as part-payment, and which assures its possessors of the balance, after their work is done: 2 Cor. 1:22. The blessed comforts of the Spirit here, are sure earnests of glory hereafter; and enable those who possess them to say, "We are confident;" what ever doubts we may have upon other matters, we have none with regard to our future happiness: "we know whom we have believed;" and whenever death comes, he will find us both ready and willing to accompany him: Heb. 12:23. The Christian finds but little here to court his stay; his treasure is laid up in heaven; his happiness is to be with Jesus, even while in the body, where his interviews with him are short and interrupted; he is therefore, "willing rather to be absent from the body, and present with the Lord." He desires to be with Christ altogether; but this cannot be while in the body, he had therefore rather be without the body than without Jesus: Phil. 1:23. In the body. we live to suffer; absent from the body, we live to reign: Rom. 8:17. "Blessed are the dead that die in the Lord." These, and these only, are blessed immediately on the soul leaving the body. His righteousness is theirs to justiify them: 1 Cor. 6:11. They

have a title for glory and a meetness for it: Rom. 8:15-17. They have a capacity for its services, and a susceptibility of its joys: 1 Cor. 13:12. In learning to live, study how to die; that you may exchange a bed of death for a crown of life: 2 Tim. 4:8. Abraham, Isaac, and Jacob, were happy immediately after death: Matt. 22:32; so were Moses and Elias: Mark 4:4; and so will every believer be.

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

This is the peculiar story of gospel-grace; sinners become the sons of God; and have the joyful knowledge of it here upon earth: 1 John 3:1-2. Observe.

1st. Every believer in Christ is the son, or child of God: John 1:12; and as such each one has the witness in himself: Rom. 8:16; and has the broad seal of heaven put upon him: 2 Cor. 1:22. What have you to fear from the world, if you are a heaven-born child?

2d "Ye have received the Spirit," not of bondage; no; the Spirit of God never was, nor ever can be the spirit of bondage to any soul; it is contrary to his nature; he is a Spirit of liberty, that takes the things of Christ and shows them unto us: John 16:14. He convinces of sin, breaks the yoke of sin and the law, of death and Satan: that the soul might become united to Christ by faith. We receive the "Spirit of adoption" by the faith of Jesus; we see God's righteous law fulfilled by his perfect obedience: Rom. 5:19. Through this righteousness, the Spirit brings peace to our troubled consciences, and frees us from all our guilty fears: Rom. 5:1. God has no still-born children; and the children, like ours soon give signs of life by their cries.

3d The spirit gives us a cry; and becomes a Spirit of grace and supplication to us: Eph. 6:18. Do not plead your ignorance any longer; for "ye have received the spirit of adoption;" and that Spirit will teach you what to say, and how to say it.

4th "Whereby we cry, Abba, Father." What a precious cry! none but a regenerate soul could ever utter such a cry:

Rom. 8:26. You may have many enemies standing between you and a throne of grace, who will do all they can to prevent your approach; but you have one Friend stronger than all, who will lead you through them all: Heb. 2:10. Never listen to unbelief, or you may be reasoned out of your evidence of your adoption. When children cannot speak they can cry, and thus express their wants; and so may you "cry, Abba, Father!" that is, Father, Father; and if you can say no more, that will be rhetoric enough. Father will know what it means.

"I will heal their backsliding, I will love them freely."—Hosea 14:4.

Return unto the Lord thy God; for thou hast fallen by thine iniquity: Ver. 1. Instigated by the enemy of your soul, and prompted by your natural corruptions, in an unguarded hour, you turned your back upon your best, your only real friend; who, though you have acted so base apart, is not willing to give you up; but still calls after and invites you to return. Satan may suggest, that it is of no use your thinking of ever obtaining a sense of your Father's forgiving love again; for you are too great a sinner for God to forgive; seeing you have not only sinned against your own soul, but have crucified the Son of God afresh, and put him to an open shame. It is true, you are a great sinner, a backsliding sinner; and all such are the worst of sinners; yea, and the Lord knows it; but so far from upbraiding or threatening you on account of it is he, that he now invites and urges upon you to return. Are you now praying God to take away all iniquity? He says "I will:" Jer. 3:22. You say, I am deeply wounded; the Lord says, "I will heal." Your soul may be badly diseased, but then, it is not incurable; and the greater the disease, the more need of a Physician: Matt. 9:12. The Lord here declares your case is not hopeless, and that you may safely rely upon his goodness; and trust to him for a sound cure. "I will heal their backslidings." Do you desire that the Lord would receive you graciously? For your comfort, he assures you, that he will not only do that, but "will love you freely," He will love you just as though there had never been anything amiss on your part: Titus 3:5. He will heal your backsliding by applying pardoning mercy; receive you graciously, as a tender father would a long-lost son: and

love you freely as he did before you strayed. Go, poor backslidden soul, go at thy maker's call; parley not with the enemy; he has lied to thee formerly; and will do it again, if you will lend him your ears. Your having wandered from God has made no change in him; He is the same gracious and loving God now he ever was; do your first works, return unto him, stay with him, he will heal your wounds, and love you freely.

"Blessed are the peace-makers for they shall be called the children of God."—Matt. 5:9.

Grace in the heart is seen in the life; and a pure heart will be accompanied by a pure life, and love of peace: James 3:11-13. "Blessed are the peacemakers." As war divides nations, towns, families and individuals, so peace restores them to unity, and makes their object and interest one. A peacemaker is one who loves peace; desires it and seeks after it; he never fans the spark of strife; as he feels his own interest promoted whenever he can succeed in promoting that of others: I Pet. 3:10. The "peacemaker" uses all his influence to reconcile contending parties; and though it sometimes proves a thankles office, and he gets himself ill-used, he still pursues his course; because he knows it to be a good office; and he finds himself blessed in his work: Ps. 120:7. Those who possess much of the spirit of the Gospel of peace are already blessed; and carry a continual blessedness in their own bosoms: Prov. 12:20. "They shall be called the children of God." Yea, and they shall, not only be so-called, for God will give them the evidence within that they are such: Rom 8:16-17. The Father is a God of peace Rom. 15:33; the Son is the Prince of peace: Isa. 9:6; and the Holy Ghost is the Spirit of peace: Gal 5:22. God loves peace; and is so well pleased with peace-makers, he declares, they shall be called the children of God;" and seeing he never miscalls anything, as children, they shall be entitled to all his children's priviledges. They shall have his direction in difficulties: James 1:5; His support under trials: Ps. 55:22; His protection in dangers: Ps. 34:7; His aid in sickness: Ps. 41:3; His presence

in death: Ps. 23. 4; and a seat by His side after death: Rev. 3:21. The man who has peace with God, should strive to make peace with man; and whosoever has peace within, should labor for peace without. Seeing God has done so much to procure peace for us, the least we can do is to make peace with each other. Let no one call himself a follower of Jesus, who is not a lover of peace; for He is our peace; our Peace-maker; our Peace-bringer; our Peace-giver; and our Peace-supporter: Eph. 2:14.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

Jesus Christ looks upon men according to what they are; and not according to what they say. It will benefit us nothing to profess piety, if we practice iniquity: John 13:17. "Not every one that saith unto me, Lord, Lord," with their lips, but deny me in their hearts and lives, "shall enter into the kingdom of heaven." Compliments may do for men, but will never do for Christ; for his religion is in power; and not in mere forms and words: 1 Cor. 4:20. If Christianity is not a good thing, why do we profess it? and if it is a good thing, let us practise it. Let us either obey Christ, or cease to call him "Lord." Notwithstanding Jesus Christ is really and truly Lord: John 13:13; he will not put off with a mere acknowledgement of it with the lips, without obedience in our lives: Matt. 15:7-8. He is the Lord of glory, and expects us to have regard to his glory, as well as our own. He that goes no farther in religion, than "Lord, Lord," will stop short of the "kingdom of heaven." Men may be well acquainted with the forms of religion, who are entire strangers to the power of the same. If we do the will of Christ, we do "the will of his Father which is in heaven;" for the will of the Father is the will of the Son; and his Father is our Father, if we are born of Him: John 1:12-13. And if we do his will on earth, we shall reign with him in heaven. But in vain do we talk about faith in Christ, unless we obey his commands: John 15:14. A living faith is a working one: Gal. 5:6. A holy heart will produce a holy life: Jer. 7:23.

We are such debtors to God, we can never pay him all we owe; and surely we ought to do the little we can. He does not demand a perfect obedience; he only requires a willing obedience: Isa. 1:19. The servants of God are all known by their obedience to the will of God. There are many who know God's will, but do their own will; and who, while they have a head full of religion, have a heart full of the world: 1:John2:15. A Christian is born for heaven, and bound to heaven; he is now a subject of the "kingdom of heaven."

"The prayer of the upright is the delight."—Prov. 15:8.

God is so displeased with sin, that he cannot be pleased with anything the unconverted do; neither will he accept of anything at their hands; and while they love sinning, he will pay no regard to their praying: Ps. 66:18. But "the prayer of the upright, is his delight." The Lord has such a peculiar regard for the "upright," that is, those who are honest, candid, and sincere, without any allowed guile, that their prayer is not only accepted of him but a delight unto him: 1 Chron. 29:17. He is so well pleased with them in His Son, that He gives them praying graces, works in them by his spirit, stirs them up to pray, accepts of their requests, and delights in doing them good: Jer. 9:24. The enemy of souls will do all he can to keep "the upright" from praying; and when he cannot succeed in that, he will strive to persuade them that their prayers were so cold and formal, and their minds so wandering, while in prayer, that God has not heard them; and therefore, to expect an answer to them is altogether useless: Isa. 49:14. Do not be discouraged, though you may see much amiss in yourselves; but remember, it is the sincerity of the heart, and not its wanderings, that God looks at, and is pleased with: Ps. 11:7. Persevere, watch and pray; and you will shortly find to your comfort that God has heard your prayer, by his giving you a gracious answer, a fresh token of his favor, and abundantly blessing your soul: Ps. 66: 19. God has not only given you leave to pray, but a command to pray; yea, and a heart to pray. And if you but live uprightly before Him, you have nothing to fear while you can pray: Micah 2:7.

Your enemies, Christian, are all conquered; though experience gives you daily proof they are not all dead. Fold not your hands; you are still in the camp; and the enemy watches every opportunity to take all advantage: 1 Pet. 5:8. Guard against vain confidence in yourself; have faith in God; hope in him; and pray to Him; for "the prayer of the upright is his delight. A prayerless soul is an unhappy soul; because it is a Christless soul. None have free access to God, who live far from God; do you therefore live near to him; and cultivate an acquaintance with him: Prov. 11:20.

"If any man love God, the same is known of him."—1 Cor. 8:3.

Those who are the greatest lovers of themselves, are the greatest enemies to themselves; and after ever learning, they die fools 2 Tim. 3:2-7. A man may know much of God, and yet not love him: but all who truly love him, are beloved of him. Love, like faith, is known by its fruits; for, "If any man love God," he will keep his commandments: 2 John 6. A heart influenced by the love of God, will esteem, desire, and delight in God in Christ, as his chief good, and sum all perfection and excellence; and take pleasure in obeying his laws; and delight in holding spiritual fellowshrip with all who bear his image; while he will do good unto all men; even his enemies: 1 John 4:20. Love to God renders its possessor patient under trouble, slow to anger, ready to forgive injuries; teaches him to deny himself, to mourn over the affiliations of others, to bear with their infirmities; makes a heaven below, and prepares for a heaven above: Gal. 5:22-25. "If any man love God," he will not only do others no harm, but will do them every possible good: 1 John 3:17. They who love God, in the general, are little and unknown, among men; but, let this comfort your heart the Lord knoweth them: 2 Tim 2:19. No matter who he is, or what he is, "If any man love God, the same is known of him." He knows their ways and works: Ps. 1:6; He knows their hearts Jer. 12:3.; He knows all their secret devotions: Matt. 6:6; He knows their troubles, and how to deliver them: 2 Pet. 2:9; He knoweth all them that love him; and is a strong hold in the day of trouble unto them: Nahum 1:7. "If any man love God," he shall be taught of Him: John 6:45. All who love the world, are strangers to the love of God: 1 John 2:15 and consequently, are not "known of him," nor approved of by him. If you love God, it is an undeniable proof that he loves you: 1 John 4:19. And though you may never be worth a crown of life, you are heir to a crown of life: 2 Tim. 4:8. God often smiles, while his providence frowns: Gen. 42:36. You should never attempt to measure God's love to you by your love to him. "God is love;" even when you may feel emptied of love: 1 John 4:16.

The Beulah Anchorage

of

READING, PA.

Rescue Mission

A DOOR OF BLESSING

FOR GIRLS AND WOMEN

417 South Fifth St., Reading, Pa.

PREAMBLE TO CONSTITUTION

Our Home is non-sectarian. We receive any girl or woman who needs aid and desires to lead a new life.

We encourage the mother to care for and support her child, instead of allowing it to become a public charge.

Our girls receive training in various branches of domestic labor, thus enabling them to become self-supporting.

Our funds come from contributing members and donations. Will you not aid us by donation or bequest?

✠ ✠ ✠

CONSTITUTION

ARTICLE I

Name

This organization shall be known as THE BEULAH ANCHORAGE, of Reading, Pa.

ARTICLE II

Object

A Door of Blessing for girls and women.

RESCUE MISSION

The object and business of this organization shall be as set forth in its charter, which reads as follows:

> To rescue wayward, erring girls and women; lead them to Christ and help them to a life of usefulness and happiness; to especially encourage young girls who have gone from the path of virtue, and are sincerely willing to reform and transform; to help them attain positions of honorable self-support; also to build up a good Christian character, and enlist their services in rescuing others who have fallen by the way.

ARTICLE III

Government

Section 1. This organization shall consist of two governing bodies, viz.: A Trustee Board and an Executive Committee.

The duties of these Boards shall be to do the work and transact all the business of said organization. They shall also have the authority to ask for the resignation of any member, providing there are sufficient and just reasons to warrant it;

and should she refuse to resign, they may declare her position vacant, and suspended as a member, by a majority vote of the Board of Trustees.

Sec. 2. The Executive Committee shall be composed of thirteen members, not less than thirteen nor more than twenty-five, the Trustee Board included, and meet monthly to transact such business as generally pertains to such a committee.

The officers of this committee shall be a President, two Vice-Presidents, a Recording Secretary, Treasurer and Corresponding Secretary.

Sec. 3. The Trustee Board shall be composed of nine members and meet quarterly to hear and approve the reports of the Executive Committee.

Sec. 4. The Trustee Board shall elect its own President, Vice-President, Secretary and Treasurer.

The Board shall be members of the Executive Committee.

Sec. 5. The Executive Committee shall see that at least one member of all the churches co-operating visit the institution once a month, and, if possible, with a donation.

ARTICLE IV

Section 1. The Founder and President of the Beulah Anchorage and its organization, Mrs. M. L. Landis, who received the call to do this work in a message from God through His word in the book of Hosea 2:19, 20, 21, 22, 23, after a consecration of her life, and consent of her husband, she stepped out on the Word of God and proved faithful and successful with the aid of such that helped and lend their assistance, for which she tenders many thanks to all who stood by her, and to all such that will continue. After she done faithful prison work for nine years, she felt the need of this mission work of Beulah Anchorage to rescue the fallen and the perishing.

Sec. 2. Only such that have a Bible experience, born of God, and sanctified by the Holy Spirit, and have the fruits thereof, plain in her dress, no feathers or flowers on the bonnet or hat worn, shall be justified to do slum and rescue work, to hold the office of President and Matron.

Sec. 3. Bought the Beulah Anchorage Home, 417 South Fifth Street, for $6,000. It is a three-story house with 17 rooms, and the lot is 56x130 feet. Took possession of same November 21, 1907; paid down, December 28, 1908, $2,500. There are 610 members of the Anchorage, who pay one dollar or more dues per year, and at present we have six inmates and a baby. During the past year we cared for fifty-one girls and women, and found homes for the majority of them. Some of these have been rescued and stood faithful.

This means a rescue home where souls that have gone so far are rescued by coming under Christian rules of love and kindness.

ARTICLE V

Government of the Anchorage

Section 1. A chart shall be placed on the vestibule wall for such that give three hundred dollars or more for the material fund as a contribution or donation.

Sec. 2. The government of the Anchorage shall be thoroughly paternal. Everything pertaining to reformatory or prison methods shall be rigidly excluded. No corporal punishment shall be inflicted, and if a girl is not amenable to the power of love, she must withdraw from the Home.

Sec. 3. Girls and women who enter the Anchorage must be willing to remain as long as the Board of Managers see fit. In cases where girls have been committed to the Anchorage by the Courts, the proper authorities shall be notified if a girl shows a spirit of insubordination. If this continues, she shall

be turned back to them to be dealt with in some other institution.

Sec. 4. The Anchorage should have articles prepared for the local press, as often as possible, presenting to the public the progress and needs of the work.

Sec. 5. Public meetings shall be held by the different churches every Sunday afternoon, at the Anchorage.

FORM OF BEQUEST

I give and bequeath to Beulah Anchorage, of Reading, Pa., the sum of.....dollars, to be invested as the Board of Trustees may direct. Incorporated under the laws of the State of Pennsylvania. Office in the City of Reading. Home at 417 South Fifth Street.

"The Lord hath done great things for us, whereof we are glad." Ps. 126:3.

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." II Cor. 1:20.

Rules and Regulations Governing the Home

The Board of Managers of The Beulah Anchorage (Chartered) desire that Article 5, Section 3, of the Constitution, be carried out. This article is as follows:

Girls and women who enter the Anchorage must be willing to remain as long as the Board of Managers see fit. In cases where girls have been committed to the Anchorage before or by the Courts, the proper authorities shall be notified if a girl shows a spirit of insubordination. If this continues she shall be turned back to them to be dealt with in SOME OTHER INSTITUTION.

The Board of Managers planned and passed on it that all girls and women brought here by officials, parents, or come in by any other way, and leave the Home without permission, shall be required to remain six months longer and two months less, on good behavior as their punishment.

What is this girl brought here for?

When will you want her?

We agree that if she breaks the rules of the Beulah Anchorage she will have to suffer the punishment decreed by the Board of Managers for such wrong. This must be complied with.

MATRON.—It shall be the duty of the Matron to superintend the work of the Home, and she shall have the authority to admit such persons as come under the head of rescue work. If the Matron can not decide upon the advisability of the admission, she shall have the authority to call upon the President. In case she is unable to decide, the same to be referred to the Trustee Board.

ASSISTANT MATRON.—It shall be the duty of the Assistant Matron to solicit food and clothing for the inmates, with the assistance of the rescue inmates, and assist in such work as the Matron may direct.

1. All inmates shall be required to conform strictly to the Rules.

2. Every newcomer must take a bath before retiring.

3. All inmates of this institution must remain for training and instruction as long as the Board of Directors think for their good, as this institution is especially to reform and save and not to encourage sin. All must rise and retire at the time specified; keep their rooms in order; be neat and tidy in dress and person; industrious during working hours and listen attentively to such advice as may be given by the ladies in charge.

4. Rising bell at 6 A. M.; breakfast bell at 6.55 A. M.; breakfast at 7 A. M.; dinner at 12 M.; supper at 5.30 P. M.

The Matron, Assistant and inmates are expected to be in their seats at the table promptly at the hour specified; each meal to be preceded by grace and doxology sung in chorus.

5. Family worship at 7.30 A. M.; Bible reading from 7 to 8 P. M. All must attend morning and evening worship, unless satisfactorily excused.

6. Sewing every day for two hours, or as the Matron directs.

7. The inmates are not allowed to go out unless with Matron or Assistant. No inmates allowed to leave town without permission of the President, and accompanied by Matron or Worker.

Visits to inmates shall be in the presence of the Matron, unless she otherwise directs.

8. The window shades shall not be left up after dark.

9. No letters allowed to be received or sent out unless first read by the Matron or Assistant.

10. All inmates shall be taught the simpler and general features of cooking, to set the table neatly, and to keep the dining room and kitchen in good order and assist in the general work of the Home, as the Matron may direct.

11. The family is expected to gather in the sitting-room to spend their evenings. Girls will not be allowed to gather in their room and gossip.

12. No eating between meals, or going into kitchen without permission.

13. Girls or women, on entering, must submit to be thoroughly searched, as no liquors, opiates, firearms or objectionable literature will be allowed on the premises. Profane language, slang phrases and all coarse jesting are strictly prohibited. Neither is the past life of sin to be talked over with other inmates.

14. Baths must be taken at least once a week.

15. Religious services will be held every Sabbath afternoon in the Home, and no person will be invited to hold any services without the consent of the Managers.

16. The inmates will be expected to attend religious services once on the Sabbath, if able.

17. Hours for retiring, no later than 9.30 P. M., and all lights must be out at 10 P. M. The Matron shall see that lights are extinguished at this hour, unless in case of sickness.

Officers of the Board of Managers

Founder and President—Mrs. M. L. Landis
First Vice-President—Mrs. J. B. Knorr
Second Vice-President—Mrs. Jer. G. Mohn
Treasurer—Mrs. Chas. Hahn
Secretary—Mrs. D. K. Kauffman
Mrs. Eli W. Fox

The Constitution and By-Laws, drawn up by the committee appointed for the work in 1907, were not changed in 1908, but merely finished, since the committee had decided not to complete their work until those article which had been drawn up had been given a trial of one year to see whether there were any additions needed. Articles which were embodied in the Charter drawn up for the Beulah Anchorage in 1907 were left unchanged.

State of Pennsylvania, }
County of Berks, } ss.:

Before me, the undersigned authority, personally appeared Mary L. Landis, President of the Beulah Anchorage, and Emma D. Hahn, Treasurer, who, being duly sworn according to law, doth depose and say that the foregoing Constitution and By-Laws of the Beulah Anchorage were duly adopted at a meeting of the members of the said Beulah Anchorage, held January 18, 1909, due notice of said meeting and of proposed change in the Constitution and By-Laws having been given two weeks previous to said meeting by publication in the Reading Times.

MARY L. LANDIS,
Founder and President.

EMMA D. HAHN,
Treasurer.

Sworn to and subscribed before me this 26th day of January, Anno Domini 1909.

My commission will expire January 21, 1911.

P. A. Bushong,
Notary Public.

Beulah Anchorage Rescue Home for Girls and Women

READING, PENNSYLVANIA

RECEIPTS AND EXPENDITURES

From June 1st to June 1st	1911—12	1912—13	1913—14	1914—15	1915—16	1916—17	1917—18
Beulah Anchorage Receipts	$757.08	$500.37	$593.72	$742.21	$563.48	$774.22	$1,308.38
Entertainments and Anniversary	310.50	100.50	120.00	125.00	125.00	126.50	128.00
State Appropriation	250.00	250.00	500.00	500.00	750.00	750.00	1,000.00
Total Income	$1,317.58	$850.87	$1,213.72	$1,367.21	$1,438.48	$1,650.72	$2,436.38
Expenditures	1,921.56	1,534.65	3,470.42	4,579.86	4,177.46	3,874.57	3,970.56
Deficit	$603.98	$683.78	$2,256.70	$3,212.65	$2,738.98	$2,223.85	$1,534.18

COMPARATIVE STATEMENT

	1912	1913	1914	1915	1916	1917	1918
Number of Inmates "In"	77	102	96	101	117	118	118
Number treated "Free"	75	100	91	95	115	115	116
Part pay "In" Inmates	2	2	5	6	2	3	2
Meals Served	8,760	10,950	13,995	15,090	18,564	18,850	18,250
Money borrowed each year	603.98	683.78	2,256.70	3,212.65	2,738.98	2,223.85	1,534.18
Cost per head per day	57	42	72	90	67	99	77
Percentage "Free"	98	98	95	94	98	98	98
Capacity of Place						60	60

Report of the Charity Endorsement Committee of the Chamber of Commerce

The Charity Endorsement Committee of the Chamber of Commerce has carefully considered the work being done by Beulah Anchorage, and believes that the institution is performing an important service in the community in providing temporary shelter for women. There are certain points of possible criticism of present methods, which, if called to the attention of the officers and members of the Board, we believe would be remedied. Our findings are the result of personal visits to the institution and a study of its records and printed matter.

The most important point upon which we base a criticism is the present practice of admitting children for an indefinite term on the same basis as a home especially for children. That this is the case is evidenced by the fact that payment for board is accepted from a parent. This is a particularly bad practice in an institution which admits unfortunate women, with whom the children are brought in close daily contact.

We think that the most important function of this organization, as the result of the long continued efforts of its founder and her assistants, has been the establishment of a temporary shelter for women. This is the aim that should be kept constantly in mind, as it evidently meets a need.

A serious physical situation was noted in connection with the building of a new annex, which has resulted in three small bed rooms on each of the three floors being shut off from the open air, since the windows now open into a hall. This is a condition that any good building code forbids. One of the essentials of proper construction is that every bed room must have a window opening directly to the open air, or at least to a court or area way of 100 square feet or more. It is a pity that a new construction, not yet completed, should have this serious defect.

Beulah Anchorage should be either a voluntary temporary resting place for women or else a definite detention house legally established. At present barred windows and locked doors, together with the absence of authority, makes it neither one or the other.

The Committee, before giving its endorsement to Beulah Anchorage, desires assurance on the following points:

1. That it will admit no children under 15 years of age, except as members of a family asking temporary shelter.

2. That Beulah Anchorage act as a rescue mission and rest house for any women who are in need of a temporary home.

3. That the present status as a home of detention with locked doors, etc., be abolished.

4. That a more thorough medical inspection of those admitted be undertaken.

5. That the practice of soliciting in the markets by inmates be prohibited.

Beulah Anchorage

Reading, Pa., May 31, 1916.

The Board of Trustees of Beulah Anchorage, including all officials, carefully reviewed the report of the Charity Endorsement Committee of the Chamber of Commerce and noted the objections contained therein, and hereby take this opportunity to answer the same.

First. The Practice of Admitting Children:

The Constitution of the Home allows admission of all girls from 12 years up. We have in the Home at present two children who are under this age limit, and were only admitted

under the earnest solicitation of the parents. We will agree not to admit any more children under the age limit, without the parents, unless first sanctioned by the Chamber of Commerce.

Second: Temporary Shelter for Women:

Our Constitution and By-Laws call for temporary and permanent shelter for women, or, in other words, we keep them until we can conscientiously sent them home or see that they are capable of taking care of themselves. The State gives us the aid with the understanding that this be a permanent home, if necessary.

Third: Bed Rooms Without Windows to the Open Air:

The three small bed rooms for which fault was found have been rectified by having windows placed in the corridor opposite the rooms.

Barred Windows and Locked Rooms:

We do not see how we could discontinue this and handle some of the girls and women that are sent us by the Police Department, District Attorney and, in some instances, the parents themselves.

Medical Examination:

There is a thorough medical examination, which can be ratified by consulting our physician.

Soliciting at Markets:

We are agreed to discontinue this at the markets, providing all other charitable organizations do likewise.

MRS. M. L. LANDIS,
Founder and President.

Reading, Pa., June 1, 1916.

Mrs. M. L. Landis,
417 South Fifth Street,
Reading, Pa.

Dear Madam:—

I acknowledge receipt of your prepared answer to the several questions referred to you by the Chamber of Commerce, and will say that the matter is so well arranged that I would not attempt to make any retractions or corrections. They seem to express exactly what you have told me and are in clear language. Consequently I will leave them just as they are.

Yours very respectfully,

WILSON S. ROTHERMEL,
District Attorney.

Ministers Who Served at Sunday Afternoon Services and Committee

Rev. W. F. Teel—Member of the Committee on State Aid
Rev. J. Warren Klein—Member of the Committee on State Aid.
Rev. Hand
Rev. Brunner
Rev. J. Moyer
Rev. Marquardt
Rev. Leininger
Rev. Snyder (Reformed)
Rev. Fasnacht
Rev. Romig (Reformed)
Rev. A. W. Metzger
Rev. Sweitzer
Rev. Scott Wagner
Rev. Casselman
Rev. N. Kershner
Rev. Peirce
Rev. H. Weaver
Rev. W. Neice (New Lutheran)
Rev. Wengert
Rev. Hangen
Rev. Brownmiller (United Evangelical)
Rev. Master
Rev. W. Z. Ford
Rev. T. Dickert
Rev. M. H. Jones
Rev. U. S. S. Renn
Rev. D. Moyer
Rev. T. Leinbach
Rev. Romig (Evangelical)
Rev. Buddinger (United Brethren)
Rev. W. B. Bollman
Rev. Z. Moyer
Rev. Dr. Kendig
Rev. E. H. Rernice
Rev John Wintsch (Free Methodist, Allentown).
Rev. Peirce
Rev. Snyder
Rev. W. Z. Klein
Rev. T. W. Brown
Rev. Seegers
and others

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